

**HALLELUJAH.**

Praise yee the Lord,

**FOR THE  
UNBURTHENING  
OF A LOADEN  
CONSCIENCE,**

By his grace in **J E S U S**  
**C H R I S T**, vouchsafed unto  
the worst sinner of all  
the world.

*Come, and heare all yee that feare God,  
and I will tell you what he hath done  
for my soule.*

*O magnifie his Name with me, and let us  
exalt his Name together.*



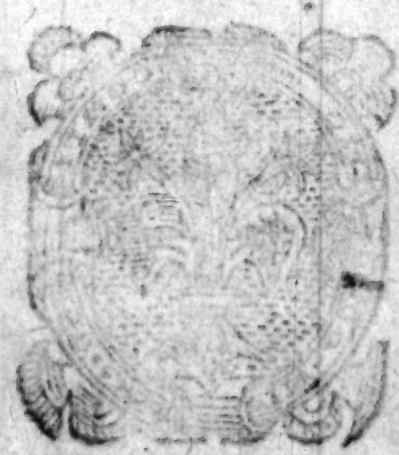
**LONDON,**

Printed for *James Boler.* 1635.

HAILEL ULLAH  
 FOR THE  
 UNBURTHNING  
 OF A LOADEN  
 CONSCIENCE

By his grace in Jesus  
 Christ, vouchsafed unto  
 the world in general  
 the word.

Come, and receive all good things from God,  
 and I will tell you what he hath done  
 for my soul.  
 O magnific his Name with me, and let us  
 praise him together.



LONDON  
 Printed for James Roberts, 1652



# THE DEDICATION.

To the right high and  
mightie Prince, and most  
valiant Conquerour JESUS  
CHRIST, God and  
man, crucified.


My most gracious good Lord,  
Saviour and Master,

**T**hou art gone up on high, thou  
hast led captivitie captive, thou  
hast received gifts for men; yea, for the  
rebellious also, that the lord God  
might dwell among them.

I will praise thee, O Lord my God,  
with all my heart, and will glorifie  
thy name for evermore.

For great is thy mercie towards  
mee, and thou hast delivered my soule  
from the lowest hell.

Let the speaking of my mouth, the  
writing of my hand, and the think-  
ing of my heart, be pleasing in thy  
sight, O Lord my strength and my  
redeemer. Amen, Amen.

  
To those learned men which in  
*Cambridge* have authority to judge  
of Bookes before they be there  
imprinted.

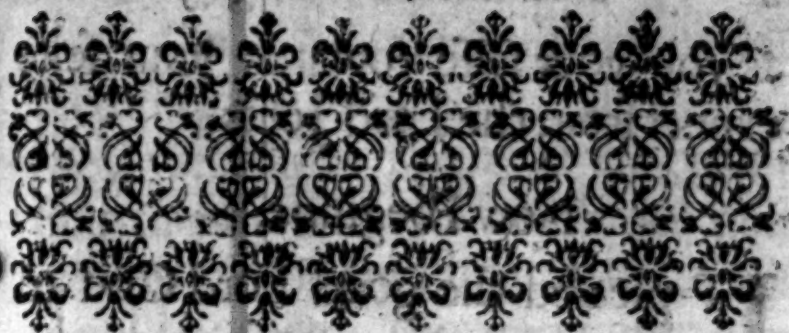
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**R** Everend Masters, my duty pre-  
mised, I humbly pray you to  
give way unto the glorifying of the  
grace of God in Jesus Christ, as you  
will answer unto his glorious majestie,  
when he shall call you to give an ac-  
count of that your office. Thus beseech-  
ing God to blesse you, and that noble  
Nurserie of Christianitie, with all  
abundance of knowledge and holines:  
I rest;

At your correction in

the Lord Jesus,

RICHARD KILBY.



# THE UNBURTHE- ning of a loaden

CONSCIENCE.



Whoever you are  
that shall purpose to  
reade or heare any  
part of this booke, I  
beseech you that of  
your charity you will  
grant unto me these two requests:

First, to beleve that I in making  
and putting forth this booke, inten-  
ded the glorie of my Saviour, the  
good of Christened people, and the  
hurt of no creature.

Secondly, to shew such favour,  
compassion & patience towards me,



2 *The unburthening of*  
as you your selfe towards your selfe  
expect from the Lord Jesus.

Now I beginne.

**I**T pleased the good Lord God to  
unburthen my conscience by  
repentance, and beliefe in Jesus  
Christ, whereunto with very much  
adoe I was brought by the know-  
ledge of Gods word, and the consi-  
deration of mine owne very miserable  
and most dangerous state.

Among those parts of the holy Bi-  
ble which God made me in some  
measure to understand, I had speciall  
use of his tenne Commandements,  
and therewith also of the first verse  
of the 20. chapter of *Exodus*, as here  
it followeth..

*And &c.* ] This first word hath  
respect unto some things mentioned  
in the chapter next before, specially  
the Lords comming down from hea-  
ven unto the top of mount *Sinai* in  
fire, and the comming of the Israe-  
lites out of their campe, beeing  
brought forth by *Moses* to meete  
with



with God. Touching the comming forth of the people, I finde that they were first prepared by cleansing themselves; and washing their clothes; secondly, limited that they should not come too neere unto the hill; thirdly, pretented and set before the face of God by *Moses*.

Hereby I learne, that whensoever I am to reade or heare Gods word, to pray, or to sing unto him, I must first prepare my selfe, by putting away all evill thoughts and naughtie affections: secondly, I must be very humble, avoiding all presumption: thirdly, I must present my selfe before the majesty of God, in the name of Jesus Christ, even as if hee tooke me by the hand, and brought me into the presence of his Father. The neglecting of these three necessarie points, I know by mine owne experience, is very dangerous: for the doing of holy service with an unreverent heart, is a ready way to make a partie most incapable of Gods grace; because the custome of  
abusing;

abusing the meanes of salvation doth not onely provoke the Lord unto great indignation, but also hardeneth the heart, and bringeth it to that passe, that without some extraordinary meanes it cannot be effectually wrought upon.

*And God, &c.* ] God is the first beginning, as of all good, so specially of religion: therefore hee that will be religious, must first and foremost stedfastly beleeeve that *there is a God, Heb. 11.6.*

*And God spake, &c.* ] The second ground or beginning of religion, is the word and speech of God, which holy men by his direction and appointment, did write in the bookes of the Old and New Testament.

It is a speciall favour of God to make his word knowne unto any man, woman, or childe; because the property of it is to make us wise, and holy, fit for everlasting blisse in heaven, 2 *Tim. 3. 15; 16.*

Whereas our Saviour Christ made his Apostles Ministers of his word,  
and

and gave them commission to ordaine others, and those also to ordain others from time to time, untill the worlds end, it is a question how the Ministers of the now publikly allowed Church of *England* can prove their calling from Christ by the Apostles, &c. seeing that the now Church of *Rome* is betweene them and the Apostles time. I will briefly declare my settled beleefe in this point by way of comparifon.

A certaine Noble man did by his Will appoint that a great part of his goods should be employed to such and such good uses, so and so, untill the worlds end: for the performance of this he did chuse certaine feoffees of trust, giving order that they should choose others, and those others from age to age. The first feoffees had in their time very much adoore to keepe the Noble mans Will from being wronged. Many hundred yeares after that, it came to passe that some being orderly chosen feoffees, were fully perswaded that



in many things the Will was wronged. Hereupon they claimed reformation, but others resisted them, yea, and pursued them to the death, killing divers of them. Those which escaped the hands of the adversaries, continued their claime of reformation, and made choice of others to succeed them in their office.

These bee the Ministers of the Church of England. If an honest man were asked what is in this case to be done. he would say, the written Will is to be stood upon, and to be made knowne.

The Bible is that Will; which the Roman feoffees have no minde to make knowne, nor can endure the publishing thereof in vulgar languages, that all people might heare it read in their Churches; alledging this reason, that as they judge, if the common people had Gods word in their owne tongue, they would rather take hurt than good by it. To my silly understanding, this is a very strange reason. Of all other bookes



is Gods booke so dangerous? Then why did the Lord give his Word, the Old Testament, unto his beloved nation the Israelites, in their owne tongue; yea, and lay such charge upon them to read it, and to heare it? What was the reason, that when a woman said unto Christ, *Blessed is the wombe that bare thee, and the pappes which thou hast sucked, Luke 11. 27.* I say what was the reason that our Lord made her this answer; *vers. 28. Tear rather blessed are they that heare the word of God, and keepe it?* I say againe, why did hee say so, if it be better for people not to heare, than to heare Gods word?

By the way, be it remembred, that the Sonne of God saith, *It is a blessednesse to heare Gods word;* and the Pope who taketh upon him to be the Deputy of the Sonne of God, he saith, it is not a blessednesse, he forbiddeth it. If any understanding conscionable Roman Catholike were betweene God and his owne soule to tell what he thinketh to be the main cause

cause why the Pope doth not allow Gods words to be commonly bought and sold in *Italie, Spaine, &c.* and so to be read in Churches: my conscience giveth mee, that he would say thus; It is very likely that thereby many would be drawne from his obedience, and many things which are now in request among the people, should then be despised. As surely as the Lord God liveth, I take this to be the maine cause. A great number of things in that religion could by no meanes stand, if the booke of God were commonly to be had in the peoples owne language. Therefore they are not suffered to heare God speake.

I appeale to the conscience of every man, whether it be likely, that those things which are of God, should be put out of request by the word of God? It is not likely, it is quite contrary.

I doe most humbly intreat all *English* men and women, I intreat them in the sight of our Lord Jesus

Christ

Christ, that they will forbear to believe the Romane religion, untill it have Gods word, and Church-service read, & said in peoples owne languages. When you come to publike service, call it *masse* or what you will, are you not of the company that there ought to joine in praier unto God? why then is not your praier in your owne tongue? why is it in Latine? Let any man answer, as I aske the question, in the feare of God: what reason is there that people should pray, or joine with any, praying in a language which they understand not? Is it not to be feared, that Sathan the Prince of darknesse hath a strong hand in this, to keepe poore people in blindnesse and ignorance?

I have upon my conscience, and in charity, without any thought of personall reproach unto any one, made bold to say thus much. If any in zeale of that religion have a mind to say so much, yea tenne times so much to mee, let him speake in the feare of God, and in charity, and



spare not. Or if he list to fly upon me with words of choler, I will joyne with him, to say much more against my selfe than he can, and yet leave him to judge himselfe without me.

When I am minded to read any part of Gods Booke, I must kneele downe before the face of God, and pray thus:

O most gracious and mercifull Lord God, thou hast of thy great goodnesse vouchsafed to give unto me thine holy Bible, which is able to make me wise unto salvation: I doe humbly thanke thee for it, and heartily I beseech thy blessed Majesty to give mee thy grace, that I may fervently read it, rightly understand it, and diligently marke it, thorough Jesus Christ thine onely Sonne, my Lord and Saviour, Amen.

Besides the meanes and helps to understand the Scriptures, as the proportion of Religion contained in the creede and commandements, the circumstances of each severall place, & the comparing of one place with  
with



with other places, reading of expositions, and hearing other mens judgements; our Saviour giveth a very notable direction for the attainment of speciall aid from the Spirit of God, and it is a ready way for a man to come to the knowledge of the truth touching any necessarie point in controversie. And this it is, As the Jewes doubting whether Christs doctrine were of God, yea or no; he said, *If any man will doe the will of God, he shall know of the doctrine whether it be of God, or whether I speak of my selfe, John. 7. 17.* The conscientious practice of those duties, which are very plainly set downe in Gods word, will (in & through Jesus Christ) be a meanes to procure unto us a gracious and comfortable enlightning of our mindes, to understand the mind and meaning of God in his word daily more and more: for *the secret of the Lord is with them that feare him, and he will shew them his covenant, Psal. 25. 14.* If I come to a place of Scripture hard to bee understood,

derstood, I will marke it, and so stay my selfe, in hope of grace from God at his good pleasure.

Reading any place of Scripture very leasurely and heedfully, I must endeavour to take speciall knowledge of some principall notable points, and then commend them to the blessing of God, thus.

O most mighty and mercifull Lord God, I doe most humbly and heartily thanke thee, for that thou hast made me, in reading this part of thy Bible, to understand, and marke this and this, &c. I beseech thee, that if I have mistaken any thing, I may have grace to see mine errour, and to leave it: I beseech thee, that those things which I have rightly understood, I may well remember, and as neede shall require, profitably use, to thy good pleasure and glory in benefiting my selfe and others, through Jesus Christ thine onely Sonne, my Lord and Saviour; To whom with thee O Father, and with he holy Ghost, three persons, and  
one

one onely good Lord God bee all praise, honour, and glory, for evermore, Amen.

Thus much of Gods word.

*And God spake al these words, saying.* ] He that made one commandement, made all the rest; therefore I must not presume to breake any one of them: but, if I will not bee confounded, I must uprightly intend, and carefully endeavour to bee obedient unto all the commandements of God, *Psal. 119.6.*

20. 2. *I am the Lord, &c.* ] This word *Lord*, in the Jewes language is called *Jehovah*, & signifieth such a one as is of himselfe, and giveth being unto all things else, specially unto his owne promises, which hee most faithfully and powerfully performeth in due time.

This wonderfull Lord is thoroughly knowne of none but himselfe; yet under his gracious correction, I doe thus conceive of him: The Lord *Jehovah* is a spirit; single, durable, unmeasurable, mighty, wise, holy,  
B. 3                      blessed,



*God is a spirit, Iohn. 4. 24. A spirit hath not flesh and bones, Luke 24. 39.* Then how is man said to bee like unto God? In the nature and properties of the soule. Why doth the Bible sometime speake of God, as if he had eie, eares, hands? &c. It speaketh according to our capacity, because God would have us to be plainly and fully perswaded, that he hath sight, hearing, knowledge, power, &c.

God is a single spirit, farre exceeding the singlenesse of any Angell: for an Angell, as also the soule of man or woman, hath three wants of perfect singlenesse. First, in every Angell there is a beeing, for it is a certaine severall thing. There is also in the same Angell a possibility to be changed into some other thing, yea into nothing; because the Angell is under God, and God can doe unto it whatsoever he will: but there is no possibility of change in God; because he is under none.

Secondly,



Secondly, every Angell is that which it is in severall, and thereby he differeth, and is knowne from all other Angels: and yet the same kind of nature whereby hee is that which he is, is also in other Angels. But the nature of God, whereby hee is that which he is, is wholly and onely in himselfe, and therefore it is altogether one and the same with that which he is.

Thirdly, in an Angell, unto his spirituall nature, divers things are added and joyned, which may also bee taken or put away, as wisdom, holinesse, power, &c. But all perfecti-  
ons are in God as in the fountaine, and though they seeme diverse unto us, yea, some appeare to bee quite contrary one unto the other, as most severe justice, and most pitifull mercie, yet all these things in God are but onely one thing, and that is his most single nature, essence and being.

The truth of this we may in some sort perceive by the shining sun: for

it appeareth unto our eyes, to bee a very single, pure thing: all that wee can see in it, is nothing else but light, most exceeding pure, cleare, and piercing light: yet many sundry vertues are in this light; It shineth, it heateth, it quickneth man, beast, fowle, fish, fruit; yea, it seemeth to worke contraries, as softning waxe, hardning clay. These, and many other things, worketh the single light of the shining sunne. Much more excellent is the God that made the sunne. In his most single nature is all vertue, ability, and efficacy. His name be blessed. Amen.

God is a durable spirit, not onely without ending; (for so hath he made Angels, and soules; yea and so hee will make the bodies of men, women, and children, to bee after the resurrection) but also the Lord God is without beginning. Therefore David saith unto him, *Psal. 9. 2. From everlasting to everlasting thou art God.*

God is unmeasurable, that is, of  
such

Such an exceeding infinitenesse that hee filleth, yea, and surpasseth the whole compasse of heaven and earth, *Jer. 23. 24. 2. King, 8. 27.* yet not so, that one part of him is one where, and another elsewhere; but God is wholly in all the whole world, and wholly in every part and place of the world.

Then why is it said that God is in heaven? and why are wee willed to lift up our hearts towards heaven when wee pray unto him? Because his pleasure is to manifest himselfe in glory chiefly in heaven, and from heaven. Why doth the Bible say, that God is with good folke, and not with bad? Because hee doth graciously acquaint himselfe with those that serve him; but he will not bee knowne that hee is in the company of naughty people, because he hateth their behaviour. Yet he is where they are, and heedfully marketh all that they thinke, say, or do; purposing to call them to an account, and to give judgement upon



them, according to the practice of their lives.

God is mighty, most mighty, almighty. He is well able to doe any worke of power, either by himselte without meanes, as hee made the world, or by meanes, as he drowned the world with water. Sometime his pleasure is to worke by meanes, but above the nature and power of the meanes; as when hee cleansed a man from the leprosie by the water of the river Jordan. Sometime hee stoppeth the power of the meanes, as when three of his servants were by a tyrant cast into a most hot burning fiery furnace; for he took such order, that the extreame burning heate had no power upon them, though it mischieved those that put them into the furnace, *Dan. 3.*

God can work in what measure of power he will. The least measure of his power is stronger than all the power of man, *1. Cor. 1. 25.* He is able to make the least bit of bread to give so much nourishment as a whole loaf.

loafe. It pleaseth him sometime to worke more by one man than by another ; yea more by some one than by many other : *1. Cor. 15. 10.* The power of God is endlesse, limited onely by his owne will: for whatsoever his pleasure is to doe, that hee doth, *Psal. 135. 6.* This the poore leproous man beleaved, when hee said unto the Sonne of God, *Math. 8. 2.* *Lord, if thou wilt thou canst make mee cleane:* whereunto he graciously answered, saying, *I will, bee thou cleane:* and presently the Lord touching him with his hand, the foule disease was cleane gone.

God is wise, he onely is wise, *Rom. 16. 27.* The wisdom of Angels and men is his gift. It is he that giveth wisdom to the wise, and knowledge unto them that know understanding, *Dan. 2. 21.* There is no number of his understanding, it is endlesse, *Psa. 147. 5.* From the beginning of the world hee foreknew all things which should come to passe, even untill the end, &c. *Act. 15. 18.*

Hee

Hee knew what was the very best way to be taken in making, continuing, altering, doing, or suffering any thing, *Psal. 104. 24.* Though he may doe what he will, because hee is the most high Soveraigne Lord of all things, yet he doth nothing, he suffereth nothing, without most excellent good reason: and yet I must not thereupon presume to sinne. For as he hath reason to suffer a man to sin, so hee hath reason mooving him to punish the party that sinneth; yea, such reason, that *S. Peter* saith, *the righteous be scarcely saved, 1. Pet. 4. 18.* God will beate sinne out of them before they die.

God is holy, most holy, altogether holy, pure, cleane, and free from any staine of evill: *Hee cannot be tempted with evill, Ja. 1. 13.* Then how came it to passe that so many Angels sinned, and turned to be divells? also how came man to be a sinner? God made the Angels, and the first man and woman very holy & well able to have kept themselves so, if they would.

Yea,



Yea, but why did he suffer them to sinne, seeing that sinne is most contrary to his holy nature? Because he thereupon tooke occasion to shew his dreadfull justice in punishing some, and the most wonderfull joining of mercy and justice in saving others.

The justice of God requireth that every Angel, man, woman, and childe bee tried and judged by that which is in them, whether it be righteousness or sinne; the righteous to bee saved, and the sinner damned. So he condemnèd all the sinning Angels: and so he will condemne a great many of Adams children. He might have cast them all away because they are a guilty corrupted broode, not onely children of a traitor, but also traitersonly inclined.

The joining of Gods mercy and justice together, is thus; First, it pleased him to be mercifull unto such and such, *Exod. 33. 19*. Secondly, he appointed, that they unto whom hee purposed to shew mercy, should bee  
joined.

joyned by the holy Ghost unto his onely Sonne, who for that purpose was at such a time to take unto him a body, and a soule, and so being both God and man, after a most holy and guiltlesse life, to suffer a most cruell death, to purchase for them the forgivenesse of sinnes, and releasement from their wicked inclination, *Tit. 2. 14.*

God is blessed, fully blessed, exceedingly blessed. Hee that is fully blessed, hath freedome from all manner of things which may give him any discontent: and not onely so, but also wanteth nothing that may content or delight him. Such is the blessednesse of Gods cholen servants, not in this world, but in heaven, for the Bible saith, they are blessed which die in the faith, and favour of the Lord, that so they may rest from their labours, and their workes follow them, *Rev. 14. 13.* Their resting from labours is their freedome from all causes of discontent, their workes following them is the crowne of everlasting

verlasting contentment, given unto them in regard of their works, and farre surpassing all possible merit in them. This blessednesse God giveth unto his Saints. The blessednesse which he hath in himselfe differeth from this, not onely as the cause from the effect, but also in two other speciall points. First, God hath his blisse of himselfe, and therefore it is said of him, that he onely hath immortality, that is, absolute, and necessary freedome from death, 1. *Tim.* 6. 16. Also of him it is said, that hee hath the Well of life, *Psal.* 36. 9. that is to say, hee is the very first cause of life, and of all perfection. Secondly, the blessednesse of God is beyond all measure, most exceedingly exceeding: for as his understanding is infinite, that is, endlesse, so are all his perfections.

If God be most exceedingly blessed, why doe wee oftentimes say, Blessed be God, as though wee wished blessednesse unto him? Wee doe praise and magnifie his blessednesse  
in



in minde, and in word, by acknowledging and publishing the same; yea and the party that heartily loveth God is so full of good will towards him, that hee cannot but wish, that if it were possible, God might bee a thousand thousand times more happy and blessed than he is. And such is the most honourable and gracious kindnesse of God, that hee taketh this wish in very good part: So the great men of this world accept the good will of their poore friends.

God is glorious. Glory is properly the goodly shew, seeming, sight, or appearance of any thing. It also many times signifieth the famous report of some notable goodnesse: In both these meanings glory is a title most proper unto God. Touching goodly shew, the glory of God appeareth two wayes, in himselfe and in his workes. In God himselfe there is such a shining excellent majesty, that the very Angels are not able to endure the full appearance thereof; as we may perceive by the vision of the  
Prophet

Prophet *Esay*, who did see certaine very glorious Angels before the face of God covering their faces, *Esay. 6. 2.*

In all and every of Gods workes appeareth a shew of some one or more of his excellent properties, as of wisdom, power, justice, mercy, &c. *Esa. 6. 3. The whole earth is full of his glory.* Therefore S. Paul saith, the very heathen people knew God by his workes, because his eternall power, and divine properties doe in his works by the creation of the world, evidently appeare, *Rom. 1. 20.*

Hee whose port is truely glorious, is worthy of a glorious report; and that principally is our Lord God, of whose most stately port, and royall behaviour there is a notable report, *Psal. 104. 1. Blesse the Lord, O my soule: O Lord my God, thou art very great, thou art cloathed with honour and majesty, &c.*

God appearing in his workes so gloriously, our duty is to take knowledge of his glory, and to doe what

wec

wee can to make the same knowne unto others. One great cause of un-devotion and coldnesse in Religion, is the not considering of Gods workes, specially that most admirable worke of redemption, manifested in the Gospell: *Psal. 107. 43. Whosoever is wise, and will marke these things, even they shall understand the loving kindnesse of the Lord. 2. Cor. 3. 18. But we all with open face beholding as in a glasse the glory of the Lord, are changed into the same likenesse, from glory to glory, even as by the spirit of the Lord. 2. Cor. 4. 6. For God who commanded the light to shine out of darknesse, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

How shall we make the glory of God knowne unto others? Two wayes: First, by the holinesse of our life, that so others might see the glorious working of Gods grace in us, *Mat. 5. 16.* Secondly, by the due praising of God, that others may heare the report of his glorious acts and doings,



doings: *Psal. 145. 12. To make knowne unto the sonnes of men his mighty acts, and the glorious majestie of his kingdome.*

It is a question, whether such professed Christians, & specially Church Ministers, as have by open prophane-nesse, or any unholy behaviour blemished the glory of God, be not bound to make open confession, that so, what in them is, they may salve and remedy the wide wounds which they have given unto the doctrine and religion of God and Christ. My judgement in this point shall (I trust in God) appeare by my practice, both in this booke, and also in the residue of my life. In the meane time this I professe, my poore soule doth vehemently desire to give glory unto God, in the revengefull abasing of my selfe, for the grievous displeasure and great dishonour which I have all my life long caused and done unto his most holy majesty.

Thus much of the name *Jehovah,*  
the *Lard.*

*Thy*

*Thy God, &c.* ] The language wherein God spake these words, readeth thus, *thy Gods*, as speaking of more than one. This, whatsoever, the poore Jews say to the contrary, sheweth, that in God there are more persons than one: which persons how many, and who they are, the good Lord Jesus being one of them, doth plainly shew, in saying unto his disciples, *Mat. 28. 19. Teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost.*

X The first person is the Father, who begetteth the Sonne; O most marvellous begetting! the Sonne is as old as the Father: the Son hath the very selfe-same nature and substance with his Father; yea hee is within his Father, and his Father is within him, *John. 14. 10.*

The second person in the God-head is the Sonne, who is begotten of the Father as a word is begotten of a mans minde, and therefore hee is sometime called the *Word*; as also  
because

because he maketh the Father, and the Fathers will knowne unto men, and is that party concerning whom the Father gave his word that hee would send him into the world to save sinners.

The third person in the God-head is the holy Ghost, who proceedeth from the Father, and from the Sonne, and therefore is the Spirit of them both, and he is in either of them both; also both the Father and the Sonne are in him. Hee is called the *spirit*, not so much to signifie his nature, as to shew his proceeding; because he is spired, that is, as it were breathed from the Father, and from the Sonne. He is called *holy*, not onely because of the holinesse of his nature, which is all one with the Father, and with the Sonne; but because he doth sanctifie, that is, maketh holy all those which shall be saved, *Rom. I. 4.*

All and every outward worke of God commeth from the Father, thorough the Sonne, and by the holy Ghost.



Ghost. The Father beginneth every worke of himselfe, working in and through the Sonne; also in and by the holy Ghost: Therefore the making and beginning of heaven and earth, is intituled unto him.

The Son worketh in and from the Father, in & by the holy Ghost: therefore the redemption, and Saviourship goeth in his name, because hee tooke unto him a body, and a soule, and so being both God and man, purchased our salvation; and saveth us, in and from his Father, in and by the holy Ghost. *John 4.19. The Sonne can doe nothing of himselfe. Mat. 12. 28. But if I cast out divels by the Spirit of God, &c.*

The holy Ghost worketh in and from the Father, in and from the Sonne, and so by himselfe finisheth every worke of God: specially the sanctifying and cleansing of them which shall be saved: and therefore he is called the *sanctifier*, or the *cleanser*.  
 Thus much of the three persons in one God.

Now

Now whereas the Lord saith [*I am thy God.*] the meaning is, I save thee from all evill, and bring thee to everlasting blisse, *Gen. 15. 1.* But what prooffe have I that the Lord is my God? Hee further saith, *Which have brought thee out of the land of Egypt, out of the house of bondage.*

These words were indeede first spoken, and written unto the children of Israel, whom God delivered out of the slavish bondage, and great misery, which they had long endured under King *Pharaoh* in Egypt. Now I ought to take the same words as spoken of God unto mee: for as God made the Israelites to passe thorough the red Sea, and therein drowned the Egyptians; so he caused mee to be baptized, and sprinkled with water in his name, even in the name of the Father, and of the Sonne, and of the holy Ghost; and so by an holy sacramentall signification, made me to passe through the red Sea of Christs bloud, wherein all the enemies of my salvation are (as if they

they where drowned) so disabled, that unlesse I foolishly yeeld unto them, they cannot prevaile against mee, *Rom. 6. 3.* Neither did God onely give unto mee that outward signe and seale of salvation, but also when I was able to understand, caused me to heare, yea and to read, yea, and in some good measure, to perceive the Gospell of his grace, wherein hee proffered unto me his gracious love, and therewithall such a portion of his heavenly blessings in Jesus Christ, as should make me to be lovely and pleasing in his sight.

But upon what condition did God proffer this grace unto me? Upon this condition, *Exod. 20. 3.* *Thou shalt have none other God before my face.*

These words being considered together with the very next before, doe containe a double condition. First, that I shall take the Lord to be my God. Secondly, that I shall have none other to bee my God beside him.

How



How should I take the Lord to be my God? By performing these foure duties:

First, to bee continually mindefull that I am before his face, *Gen. 17. 1.*

Secondly, to esteeme his favour to be my onely felicity, and therefore above all things to love him, and desire to injoy his favourable kindnesse, *Luk. 14. 26.*

Thirdly, to be alwaies very fearefull of displeasing him, *Prov. 28. 14.*

Fourthly, to settle all my trust and confidence in him, *Jer. 17. 5, 6, 7.*

How have I performed these duties?

First, I have not beene mindfull of Gods presence: for both beeing alone, and in company, my minde hath been so far from that dutie, as if there had beene in my beleefe no God at all.

Secondly, I have all my life long more esteemed, loved, and desired worldly pleasures and profits, yea vaine toyes and trifles, than the favour of God. I have afar off thought

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upon

upon God, as of a thing at the furthest end of all the world; and therefore mine affection was alwaies wedded unto things which seemed to bee neerer unto mee; though indeede nothing can be so neere unto me as hee is: for in him I live, and move, and have my being.

Thirdly, I had now and then some small feare of God; but it suddenly vanished away, and therefore I plunged my selfe into a sea of sinne, not making conscience of one thought, word, or deed among a thousand.

Fourthly, I had no right trust in God: for that cannot be without the feare of God. I often times used unwarrantable means to helpe my selfe: and so doe none that rightly trust in God.

This hath beene the inside of my life, not onely before, but also ever since I entred into the Ministry. And with all mine heart I wish that I had no fellowes; for I am afraid that I have very many. If such there be, I humbly intreate them to take  
true

true knowledge in how dangerous a state they are. I trust that God hath pardoned my parents and bringers up. The ground of all my misery, next after the evill inclination which I brought with mee into this world, was the evill seasoning of mine heart in my tender yeares. Being a little boy, I was trained to delight in a dogge and a cat; therefore I remember the dogges name yet, and have loved dogges and cats ever since. These, and other vaine things I was enured to love, when mine heart should have been taken up, and filled with the love of God. I was feared with bug-beares and spirits, when I should have beene framed to feare God. Also I was accustomed to take a pride in this and that, to bee angry and revengefull against some one thing or other, to mocke, scorne, mis-call, and speake naughty words unto such or such an one. Thus commonly, for ought that I know, are the hearts of children seasoned, and thus their soules are died



in the black colour of hell. Being inwardly thus behaved, I was a little taught outward religion; that is, to say the Lords Prayer, and the Creed by rote, to goe to Church upon Sabbath daies, and heare Service, yea and after that I could read, to answer the Minister in the saying of Psalms, &c. Having done thus; what? heard Service! yea helped to say Service! said the Lord Prayer, and the Creed, and so forth! Oh! I thought I had done enough and enough, my heart being farre from God, and not once assaying to come neere unto him. Here I would aske a question of the common sort of people, young and old, I would aske you for no harme, Is not this your religion? I meane, to say your prayers, to heare Service, ( I will not put in, to say Service ) without any speciall stirring of your heart; not actually minding that you are in talke with God, nor so affected as they who perceive themselves to be so neare unto, even before the face of that Almighty King, who is terrible  
unto

unto the Kings of the earth : they are his servitours. I take that blessed God to witnesse against my soule, if I speak uncharitably or idely ; I am perswaded that I have good reason to feare a great many of you have little religion in your hearts, but content yourselves with saying and hearing, and some outward ceremonies. Then I can tell you what religion is the fittest for you ; even that which you call the old religion : for that will so furnish you with outward works and ceremonies, that you shall not dreame of meddling with your heart. You see the devoutest of them can swallow downe into their soules, lying, forswearing, murther, and treason . They make no bones of such matters : And why ? Because the ceremony-law of Rome serverh their turne. I speake upon my conscience, for the glory of my Lord God, and for the good of my country.

It pleased God, that specially by the meanes of *M. William Olney of Tachbrooke* neare *Warwicke*, who

tooke me from my poore parents, I was in some sort continued at schoole. About fourteene or fifteene yeares of age, I fell into acquaintance with divers that favoured the Popes religion, among whom one lent mee a booke thus intituled,

*A defence*  
of the censure given upon two books of *William Charke*, and *Meredith Hammer* Ministers, which they wrote against *M. Edmund Campion* Priest of the Society of *Iesus*, & against his offer of disposition. This little booke beeing one of the most dangerous books that ever I read (for they be little ones that either doe good or harme unto the greatest number of people) did thoroughly distaste mee with the Protestant religion, before religion was in mine heart. A principall cause of my distaste was the many evill reports, which with great pretence of truth, it signifieth touching the lives of *Luther*, *Calvin*, and *Beza*, bringing in this reason withall, that the Authors, and beginners of an

extra-



extraordinary reformation in the Church of God, should at the least bee ordinary honest men in life and conversation; which those men were not, if that booke be true. Here I humbly intreat all people to take knowledge of two things, which I have found true by experience.

First, it is not safe for a man to betake himselfe to this or that side in controversie of religion, untill his heart and life bee settled in some uprightness of obedience unto God. Can a man judge of colours before he be born? No. Then how can a man rightly discern the truth in questions touching the mystery or secret of godlinesse, hee not beeing renewed by the spirit of God? Although hee have great learning, or depend upon the judgement of great learned men, yet Sathan the devill will have an hand in him, because they which do not conscionably obey God, are subject to be wrought upon by him, *Eph. 2. 2.*

The second thing that I would  
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desire you to take knowledge of, is this: When a man is well assured that he is entred into a conscionable course of obeying the commandments of God, which is the practice of repentance; to settle his judgement touching this or that controversie in religion, he must not be led by the sermons, or books, or lives of men, but principally hee must apply himselfe unto the grounds of his faith: which are two, God & Gods word.

How shall he apply himselfe unto God? By very often, humble, and earnest praier, that hee will vouchsafe for Jesus Christs sake to give him the spirit of revelation, the insightning of minde to perceive the holy truth. *S. Paul* telleth us plaine-ly, that the secrets of God cannot be rightly knowne, but by the spirit of God, *1. Cor. 2. 10. 11.* And our Lord Jesus hath given us this assurance, that if wee doe earnestly pray unto God for the holy Ghost, he will give him unto us, *Luk. 11. 5, 6, 7, 8, &c.*

How

How shall a man apply himselfe  
to the word of God? In following  
the example of the Jewes that dwelt  
at Berea, who when *S. Paul* preached  
unto them, received the word with  
all readinesse. But how? They sear-  
ched the scriptures daily, whether  
those things which *S. Paul* delivered  
unto them were so as hee said, yea,  
or no; *Act. 17. 11.* And for your  
encouragement, see what followed,  
*Vers. 12. Therefore many of them*  
*beleaved.*

If any say hee cannot understand  
the word of God: I answer, he may  
be sorry, and ashamed to say so: For  
to what end hath God given us his  
word, but to be understood, even of  
very simple folke? for of all the books  
in the world, there is none that hath  
more plainnesse in it than the booke  
of God hath. Many fine Scholars  
have no mind to read Gods word,  
because it is so plaine. It is certain-  
ly one of the maine drifts of Satan  
the Devill, to make people beleieve  
that Gods word is hard to be under-



stood, because he would not have them to understand it: for he knoweth that nothing in all the world is so great an hinderance unto him, as Gods word being understood.

Now I will goe forward in my confession. I went first to *Oxford*, and then to *Cambridge*. At *Oxford* I was in *Gloster-Hall* about foure years, first and last: at *Cambridge* I was in *Emanuel Colledge* not so long; but to that Colledge I am singularly bound. Afterward I took upon me to be a schoole-master, and then entred into the Ministry in the year of our Lord, one thousand five hundred ninety and fixe. The next year after, upon the commendation of divers reverend Ministers in Kent, namely, my fatherly friend Doctor *Milborne* of *Sevenoke*, M. *Bust* of *Penshurst*, M. *Deiuse* of *Childdingstone*, M. *Smith* of *Chel-field*, I obtained of Archbishop *Whitegift*, a generall licence to preach. I have been a Minister eightene years, and so much more as since the sixteene day of May last; for as upon that

that day Doctor Young Bishop of  
Rochester gave mee orders at  
*Bromeley* in Kent. All this while un-  
till this very yeare, one thousand  
fixe hundred & fourteene, my heart  
continued in that inward behaviour,  
wherewith it was first possessed in  
my childe hood.

Now let me goe backe againe, and  
make report how the Father of mer-  
cy hath striven with mee from my  
youth, yea and now in good and  
comfortable measure, (blesied be his  
name) vanquished the settled wic-  
kednesse of my heart. Ever since I  
had any understanding of Gods will,  
something hath beene working up-  
on my minde, perswading mee very  
earnestly to forsake sinne, and whol-  
ly to submit my selfe unto God;  
which from time to time I under-  
took to do; but was alwaies hindred,  
both by the ~~settled~~ wickednesse of mine own  
wicked disposition, & also by the com-  
mon course of this world, which  
far as I know, will very hardly suffer  
a man to keepe company with God.

I appeale unto their judgement that be in awe of God, and make conscience how they behave themselves in his sight. Yet it pleased the Lord first by little and little to stablish my wavering judgement, and then to let mee runne my selfe into many outward dangers, and divers bodily diseases, that so at last I might bee broken from sinne.

In Queen *Elizabeths* time I was in great danger, because I had spoken something touching the party who should succede her in these kingdoms, whom I well knew to be in all right his Majesty that now is; (for beeing given to reading of Chronicles, I had drawne a pedegree, and *M. Doctor Charles Cladwicke* my tutor in *Emmanuel* Colledge shewed me another: ) For something publikly spoken to that purpose in a sermon at *S. Mary Cray* in Kent, in the yeare, as I remember, ninety eight, I was accused to Doct. *Barlow*, then chaplaine to Archbishop *Witegift*, and Parson of *Orpington*, and *S. Mary Cray*.



*Cray.* Hee presently gave order to one *M. Hamden* a Justice of peace, to call me to an account, & examine both me, and divers credible persons that heard me. Hee joining unto him *Sir Robert Bosevile* of *Anisford*, took mine examination in *Sir Percivall Harts* house at *Lullinstone*. Those men which were examined what they heard me say, namely, *M. Francis Haddon*, *M. Richard Manning* of *Kevingtowne*, and, as I think, *Richard Manning* of *Kippingden-crowch*, &c. did give good testimony of mee, and the Minister that accused me was by the Justice found variable. So by the goodnes of God I escaped that danger, but performed not unto him my promise of reformation. I passe by many dangers, because I will not trouble you with hearing the severall reports of them: only one I pray you patiently to beare. Upon *S. Stevens* day in the yeare fixe hundred and eleven, I preached a sermon in the Church called *Alhallowes* in *Derby*, where then I was, and now

am the unworthy Minister. In my praier before the Sermon, I made a strange fault; & thus it came about: I in my private praiers had used in very deare affection to my Sovereigne Lord, ( God is witnesse ) to name those kingdomes together whereof the Lord God hath given him possession, and that by it selfe which yet hee doth not possesse: very vndiscreetely I in my publike praier that day, fell into that forme of words. My text was S. *Stevens* praier for his persecutors, which I urged very farre; I will not say discreetly, but I professe before the God of heaven, that it was without any secret love to Popery: I urged that which I shall ever hold to bee true, that though the Papists be our dangerous enemies, as beeing full of malice and treason, yet wee ought to bee rather angry with our sinnes, than with them: for had wee grace to walke worthy of that glorious light which God by the Gospell of his Sonne hath graciously

ciously given unto us in this Land, he would not suffer that mystery of iniquity to prevaile against us. This is most certaine. For hitherto he hath miraculously defeated their hellish practices, though wee in our owne consciences know that wee are unworthy of such marvellous preservation. I came to this Parish against the will of many. Some of which company tooke occasion out of my fault about his Majesties style-royall, and out of some things spoken both in that and other sermons, (how conscientiously, and charitably construed, it concerneth them to ponder,) I say, they tooke occasion to accuse mee of Popery, and treason, and those accusations they urged with much policy and great strength against me. I was twice at London about it, and in sore perplexity, God knoweth. It pleased the Almighty, though I was most unworthy of his aide, to bee entreated of mee: and therefore he procured mee many friends, namely,  
many



many reverend Ministers, especially Doct. *Neale* then Bishop of Coventry and Litchfield, by whose constant intercession I obtained of my Soveraigne Lord King *James* a gracious remission, and of the Archbishop, unto whom I was vehemently complained of, a very grave and fatherly dismissal.

When the trouble came first upon me, all the mony which I had in all the world, was betweene forty and fifty shillings. But I was much befriended by many, specially by M. *Francis Mundy* of *Murketon* neere *Derby*, who by his servant sent me a purse, and in it some fiftene or sixteene pounds, willing mee to take either all, or how much I would, freely. Such a friend, yea such friends, God send every honest poore man in his need. And God who is the fountaine of mercies, vouchsafe to be ever more mercifull unto them and theirs, that shew mercy unto poore distressed wretches overtaken betweene the straites. Here in all humblenesse

I crave favourable leave to speake a few words unto Superiours, Ecclesiasticall and Civill.

Oh my Lords and Masters, a poore man pursued by mighty adversaries must needes be guilty, whether hee be guilty or no; unlesse you follow his example upon whom your dignities depend. Please it you therefore to consider what hee once said unto Abraham his friend, *Gen. 18. 20.*

*And the Lord said, Because the cry of Sodome and Gomorrah is great, and because their sinne is very grievous: Vers. 21. I will goe downe now, and see whether they have done altogether according to the cry of it which is come up unto mee: and if not, I will know.* The Lord our God, unto whom all things are so manifest as possible they may be, needeth not to examine any accusation; for he knoweth farre more perfectly than either the accuser, or the accused. But his mind is, that all men, and specially you, should with all moderation and lawfull indifferency take thorough-knowledge of any, specially:

ſpecially of a poore mans cauſe, before you give ſentence ; yea before you ſpeake any hard word : for a croſſe tearme, yea a frown is enough to aſtoniſh many a weake-hearted man, and make him unable to ſpeake for himſelfe.

Alſo I humbly beſeech all Preachers to take theſe warnings by mee: Firſt, bee thoroughly reconciled to God, that hee may vouchſafe to joyne with you in that moſt waigh-tie buſineſſe. Secondly, ſo farre as poſſibly with a good conſcience, have peace and be at friendly tearms with all people, leſt ſome in bitterneſſe of diſpleaſure miſtake your words to their hurt, and your grieve. The holy God is my witneſſe, that ſome ſpeeches of mine were moſt ſtrangely miſtaken by men profeſſing great preciſeneſſe of conſcience : yea ( marke I pray you ) ſo ſtrangely that out of a publike ſpeech of mine, zealouſly intended, and uttered againſt the Romane religion, one peece  
of



of an article was taken against mee to proove me Popish. Thirdly, bee very carefull that in no sort yee meddle with any matter of Estate: for there is no wisdom nor safety in so doing. Fourthly, though in purposing to speake this or that, your minde bee very upright, yet make carefull choice of words, and phrase; for that which beeing uttered one way cannot be ill taken, may in another sute of words seeme very harsh, and bee likely to doe more harme than good. O for a mortified Minister! He will not speak thus and thus, because he will; but so and so, because he is willed. This, if I mistake not, maybe called the meeknesse of wisdom: which whatsoever any man can say to the contrary, doeth most besit a Minister of the Gospell, especially in these latter dayes, wherein naturall corruption taketh upon it to bee zealous and precise for Gods glory. You neede not aske mee, whether in that my  
great

great danger I vowed unto God a strict reformation of life? I did indeede. But when my danger was over, I performed not my vow.

Now I must fetch a compasse backe againe to speake of my diseases, and of some troubles withall. My body hath beene windy and rheumatick from my childhood by a naturall distemper, as I take it, of my liver; the hotnesse whereof hath caused much evill unto me. In the winter, sixe hundred and sixe, I then being Curate of Southfleet in Kent, after an extreame cough did sensibly perceive blindenesse entred into mine eies: for divers moates seemed to flie before me which way soever I turned my sight; yea, and specially before my right eie, a thing in fashion of a kinde of chaine, sometime folded or turned divers waies, and sometime at length. What infirmity in the eye causeth this appearance, let learned Physicians judge. Thus it hath all this while beene with mee, increasing  
more

more and more, so that now I have much adoe to write, or to reade, and am forced to hold my eyes and the booke very neere together. The next winter after the great frost I was taken with a windy disease in the lower part of my breast, which so grievously vexed mee, that I looked for nothing but death. In the very extremity of this painfulnesse, Doctor *Barlow* then Bishop of *Rochester*, who not long before by the death of *Mr. Winter*, came to have the Parsonage of *Southfleete*, where I was Curate, beeing by some thorough mine owne undiscrction incensed against me, tooke an occasion to put me out of the Curatship. About that time I did set forth a little booke, called *The Burthen of a loaden Conscience*: which hath occasioned many heavie burthens to be laid upon mee, by those whose holinesse is knowne unto God, and not unto mee; a many pious folke, that know not other mens hearts howsoever they know their



their owne. Mine old kinde Schoole-fellow *M. William Eyre* fellow in *Emanuel Colledge*, ( who twice before had beene my refuge under God ) understanding that I was without place, did by meanes of *Mr. John Cotton* fellow in the same Colledge, helpe mee to the Curateshippe of *S. Alkmunds* in *Derbie* of *Derbeshire*. There I was a yeare and a quarter very lovingly used. My stipend was fully so much as ever before. Also *Mr. Robert Bate* of little *Chester* gave mee my diet and lodging all that time, his wife a ver-tuous woman now in heaven, having a very tender care of mee, because of my sickenesse. Unwisely I left that place, and put my selfe into a world of trouble, by taking the Curateship of *Alhallowes* in the same towne. In this great and burdenous charge I have now beene almost five yeares. During this time my windy disease, together with a faintnesse, grew so upon me, that I fell in to divers deadly fits of the cholicke

not onely in cold weather, but in the heate of summer. Now I come to tell you of intolerable torments. Gravell hath bred in mee from my youth, and oftentimes I was pained with it: whereupon I used to take a great deale of small drinke, and so avoided it. I remember that my worshipfull friend, Mr. *Richard Sedly* of Southfleete, said once unto mee; What will you doe when your stomacke cannot receive so much of drinke? Ah gentle Ma<sup>st</sup>. *Sedly*! the time is now come, and now I can do nothing to help my selfe, but call upon the Name of God.

About the end of July, in the year sixteene hundred and twelve, I was taken with many fits of the cholicke and stone, one fit anon after another: when I cried God mercy, and promised serious amendment of life. The fits left mee; but I amended not. The next summer after, I had some three or foure severall fits. Now marke, I pray you, and beleeve mee, I beseech you. The second  
of

of November last, 1613. at night I going to bed, felt a fit of the cholike and stone comming upon mee. Wherefore I beeing in great anguish, prayed earnestly unto God, that for his mercies sake he would then ease mee of that paine, with condition that if I did not presently enter into a very reformed course of life, the disease should returne upon mee and kill me. It presently was gone, and all that night I had quiet rest. The morrow I performed not my promise. Towards night I felt a threatening of it againe, and therefore according to Doctor *Bambrigs* direction, I tooke purging pills to prevent it: which kinde of Physicke had formerly eased me. The pills wrought yet the morrow morning a violent fit came upon me. How grievously I was that day tormented some, that came in kindnes to see me, namely, M. *Thomas Stringer*, & M. *John Hanton*, doe (I am sure) very well remember. My breast quaked as thaleafe shaken with the winde. You may thin



I thinke, I had then great cause to feare that the wrath of my Lord was kindled against me: I humbly besought him to rebuke the disease yet once more, and then (unlesse I forced my selfe to enter in at the strait doore of repentance) no more. He is a gracious Lord, his Name be praised. At Even hee rebuked the disease, and it left me: yet all that night I was glad to have Mr. *Duxbury* sit with me, I was so weakened: one while I was up, another while downe, and O my good Lord, what I thought upon thou kuowest; my soule most humbly and lamentably appealeth unto thine infinite mercie.

After this I purposed, as I thought, very stedfastly to reforme my selfe according to the Word of God: yea, so far forth, that I wrote unto *Cantrell Legge* Printer in *Cambridge*, a note to be set before the fifth impression of my former little booke. In that note bearing date, Novemb. 27. 1613. I signified that my conscience  
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was unburthened, and that I would shortly publish the manner thereof; whereas God knoweth I was farre short of being unburthened. Now yet marke I pray you: All my former fits were about the right kidney. In January & February I felt a painfull gathering of somewhat about my left kidnie, which prickingly continued, causing a grievous torment in the water-passage out of my body. Many times my water came drop-meale with burning paine. That long practised religious Physieian, Doct. *Hunton* of Newarke upon Trent, with whom I had formerly beene for my windie disease, and (by means of Mr. *John Batte* Vicar of Newarke now deceased, my old schoolemaster) had received much favour from him; he sent me word, that as hee could conjecture by my letter, (for I was not able to ride unto him) I was in danger of some deadly fretting in my kidnies, by reason of gravell stones, which was not without difficulty to be prevented in a settled

led course of Physicke. I had little monie to bestow, and no great mind to take bodily medecine before my soule were cured by the Physicke of Jesus Christ crucified.

The grievous disease of my water encreasing, and mine old splenitive windinesse filling my bodie and head, together with an extreame faintnesse, the 19. day of April I did with very fearefull conditions, binde my selfe unto God, that I would diligently endeavour to order my selfe according unto these rules following:

*My first Rule.*

First, I must be alwaies mindefull that I, the worst of all sinners, am before the face of God, who seeth the whole settled wicked behaviour of mine heart, who hath all my evill thoughts, words, and deeds in perfect remembrance, whose holinesse extreamely hateth all manner of sinne, whose righteousness will not suffer any sinne to be unpunished, whose power is able to torment mee



everlastingly with most unspeakable paine in body and soule. Hereupon I must conceive that great is the wrath whereunto I have provoked God, and that therefore great is the vengeance which justly hee may poure upon me for ever. I must labour that this double conceit may worke in my heart a double affection, sorrow for the displeasure of God, and feare of his vengeance. This is the way to break mine heart, and *a broken heart is a sacrifice unto God, Psalm. 51.17.* Inward humblenessse cannot but outwardly shew it selfe; and so it will bee the more easily settled, and the more deeply rooted in mine heart and soule. I must very carefully reforme my vaine minde, unsad countenance, and talkative tongue: else I cannot bee rightly humbled in the sight of God.

*My second Rule.*

Secondly, I must thinke upon the  
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great mercy, mighty power, and most joyfull blisse which God in Jesus Christ proffereth unto all those that will forsake sinne, and beleeve the Gospel: mercy to forgive their sinnes, power to free them from the inclination of sinne, and blisse to fill them full of all delightfull pleasure for evermore. Hereupon I must strive to have a most hungry and thirsty desire of the grace of God.

*My third Rule.*

Thirdly, I must give all diligence, that by prayer I may obtaine of God the spirit of grace. To this purpose I must be alwaies prayingly and cravingly affected. I must impart my goods unto the poore, that I may have the helpe of their prayers, *Luke* 16. 9. Also I must intreate all those which seeme to be acquainted with God, that they will pray for me unto him, *Jam.* 5. 16. Had I any warrant to intreate the Saints in heaven to pray for mee, I would gladly doe

it. But I have none. My beleefe is, that no glorified soule, no, nor the blessed Virgin-mother, intermedleth with any businesse in this world. And I am fully perswaded, that it is the safer way so to beleefe. It seemeth unto mee that Romane Catholikes of the Popes religion, under colour of intreating Saints to pray for them, doe indeed worship them, call upon them, make vows, and offer spirituall sacrifices unto them, as unto so many he-gods and she-gods. I beseech thee Lord God to inlighten their minds, and rectifie their affections, according unto true holinesse and pure devotion. Amen, Amen.

I must duely and devoutly pray unto God at least three times everie day: I have great neede to pray every houre, because of the hardnesse of mine heart, and deathfulnesse of my bodie. I must often times, so far as my weake body will endure, pray fasting, and so long as I am able, humbly kneeling. I must in prayer  
speake



speake unto God very leisurely and reverently: I must so earnestly mind that I speake unto him, as I were face to face with him.

When I beginne any set prayer, I will worship the Lord my God, most humbly lifting up my minde towards his glorious Majestie in heaven, and bowing downe my body towards the ground, so rest upon my knees.

*My prayer early in the morning.*

O Almighty, most blessed, and most glorious Lord God, I a most wicked sinfull sinner, heartily acknowledging that thou in most wonderfull goodnesse hast made mee a living soul in thine own likeness, hast proffered everlasting salvation unto me, hast long time endured my rebellious wickedness, & hitherto preserved me alive, doe humbly beseech thee to give grace that I may henceforth untill the end, and in the ending of my life, very zealously glorifie thy

name in the practice of true repentance. Grant the same grace, I heartily pray thee, unto every man, woman and childe that wanteth it; that all people in all places may joyfully praise thee, thorough thine only Son Jesus Christ: to whom with thee, O Father, and with the holy Ghost, three persons, and one only Lord God, be all praise, honour, glory, worship, and humble service, now and for evermore. Amen.

*About nine of the clocke in  
the fore-noone I must*

*pray thus;*

Oh Almighty Lord God, who lovest holinesse, and hatest sinne, and therefore hast prepared everlasting blisse in heaven for thy holy servants, and endlesse torments in hell for sinners: I the worst of all sinners, doe humbly beseech thee, that for thy only Son Jesus Christs sake thou wilt give me thy grace of true repentance and faith unfained, that so I may obtaine of thee forgivenesse of all my finnes, and the lowest place a-

mong

mong all them which shall be saved.  
Amen.

O Lord, innumerable finnes have come out of mine heart, I have filled the world with the cursed fruits of my wickednesse: I beseech thee to put all my finnes quite away out of thy sight, and out of the mindes of all people, that thou maiest bee no longer displeased, nor any man, woman or childe any more harmed by meanes of me.

O Lord, I have caused much evill unto many folk, and the good which I should have caused I have wickedly neglected: I beseech thee to give unto every one, which hath beene any way harmed or neglected of me, a large recompence, and so far as may bee to worke the same recompence unto them by me, the residue by those meanes which thou knowest to bee fittest for that purpose.

O Lord, many people have beene beneficiall unto mee; because thy will was that they should be so: I humbly thanke thee for it, beseech-



ing thy gracious goodnesse to give a bountifull reward unto every one that hath benefited me in deed, word or desire, and to make me so thankful unto them, as a right Christian ought to be.

O Lord, if any have either in way of friendship towards me, or in manner of enmity against mee, or by any meanes touching mee displeased thee, I beseech thee to pardon them; and also to give such a measure of thy grace into mine uncharitable heart, that I may most freely forgive every one that either hath beene or shall be a trespasser against me.

O Lord, I have displeased and discontented many folke; I beseech thee to pacifie and quiet them. O give grace that I may humbly seeke for, and they may gently yeeld unto a Christian reconcilement.

O Lord, I am of a froward disposition, apt to displease and disquiet every one; I beseech thee to breake me from this unkinde, unpeaceable condition; O keepe me from giving  
cause

cause of displeasure unto any, and keep others from taking displeasure against me, that so farre as is possible with a good conscience, I may live and dye in peace with all thy creatures.

O Lord, thou mightest iustly set all thy creatures to fight against me; because I am most rebelliously disobedient against thee: But contrariwise, thou dost most mercifully give unto mee the comfortable use of many things, and the favourable amitie of many people. O gracious Lord, I humbly thanke thee, beseeching thine Almighty goodnesse so to sanctifie thy blessings unto mee, that I may blessedly imploy them, to the glorie of thy grace, the good of all people, and the hurt of nothing but onely of sinne.

O Lord, I owe a speciall dutie unto my kindred and acquaintance: I beseech thee to bee gracious unto them, and specially unto those with whom I stand charged as the Minister of their salvation. O give unto every;

every one of them; I most humbly pray thee, all those blessings which a good Minister of thy Gospel should be a meanes to procure unto them. Amen, Amen.

O Lord, Christened people, who of thy Sonne Christs name are named Christians, bee very wretchedly entangled with differences of beleeve, and wickednesses of life: I beseech thee to send forth such a power of thy Sonnes grace, as shall joyne them all together in the right Christian faith, and make them to abound in the fruits thereof, to thy glory, and their mutuall benefiting one another. Specially, O Lord, as dutie bindeth mee, I pray for those two Ilands, Brittain and Ireland, beseeching thee to poure thy graces continually upon thine anointed servant King *Charles*, & upon his Queen and Children and Subjects, that he and all his may be every way pleasing unto thee, and evermore blessed of thee. Amen, Amen.

O Lord, many nations and people  
are



are unchristians ; they beleeve not in thy Sonne Christ, and therefore they are in the way of damnation : I beseech thee to bee mercifull unto them all , and specially unto the Jewes and Israelites , the naturall children of thine old faithfull servants *Abraham* , *Isaac*, and *Jacob*. So soone as it possibly may bee , with thine owne good pleasure , I humbly pray thee to covert them unto the true Christian faith , that they may be saved, and therein thy Sonne Christ glorified. Amen, Amen.

O Lord, some people are diseased in body, some are troubled in mind, and some are cumbred with outward adversity : I beseech thee to give them the grace that they may forsake all manner of sin, and wholly submit themselves unto thee ; O then they shall bee most tenderly chetished in all their necessities, and very timely removed out of all their misery into perpetuall blessednesse. Amen, Amen.

For these, and for all other mercies  
which

which I, or any childe of my father *Adam*, doe or shall neede; my desire is (O Lord, I beseech thee, give me grace) to pray acceptably unto thy glorious Majesty in thine onely Son Jesus Christs name, as he hath taught me, saying, *O our Father which art in heaven, hallowed be thy name, &c.*

Glory, and honour, and prayse, and thanks, with all divine worship, and humble service bee given unto thee, O God the Father, the Sonne, and the holy Ghost. And unto the poore children of the man Adam be vouchsafed from thee through the man Jesus, deliverance from sinne and misery henceforth for evermore. Amen, Amen.

That I might sing unto my good Lord in some tuneablenesse, I bought the whole booke of Psalmes with tunes in foure parts. And I bestowed, now and then, a little time to learne the notes of the Tenor part. My skill is very small: but yet I would not forgoe it for a great gaine; because it helpeth my  
dull

Full devotion. This under correction,  
I say of Musicke: Upon an holy affe-  
ction it hath an heavenly working;  
but contrariwise, contrarily.

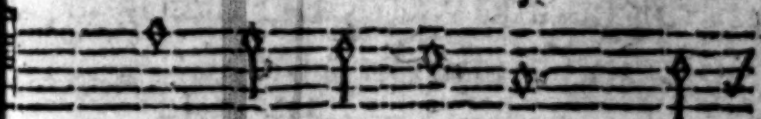
My forenoone Psalme, to the tune  
of *Attend my people, and*  
*give eare.*



Ut of the deepes of misery,



O blessed Lord, I cry to thee:



Vouchsafe for thy Sonne Christ



his sake, to hearken graciously



to mee.

To mee the worst of all the folke

which



which here upon thine earth do dwell;  
A wretch most meete to be cut off,  
And cast downe headlong into hell.

For mercy Lord to thee I crie,  
for mercy and for saving grace,  
To pardon all my wickednesse,  
and my corruptions to deface.

Good Lord give me repentance, that  
I may indeede unfainedly  
Enforce my selfe for evermore  
my finnes to kill and crucifie.

Lord guide and lead me all this day,  
in every thought, and word, and deed,  
To do thy will, and blesse thou me,  
that I may alwaies have good speed.

And when thou shalt most mightily  
have freed me from sinnefull thrall,  
To praise thy blessed Name with me  
I will intreat thy people all.

Both now, and henceforth I will praise  
thy Name, O God, right thankfully,  
Because thou wilt not suffer me  
in gracelesse state to live and die.

O Father, Sonne, and holy Ghost,  
one onely God in persons three,  
All glory, honour, praise, and thanks,  
be yeelded evermore to thee.

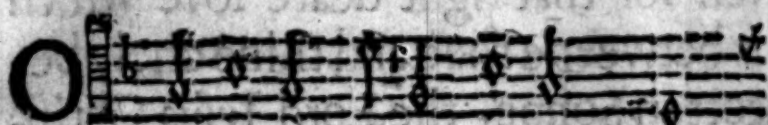
Amen.

*My noone prayer.*

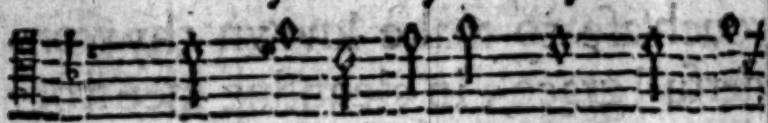
O most holy, most good, and gracious Lord God, I the most unclean, and most defiled wretch of all the world, do humbly beseech thy most blessed and glorious Majesty, that even for that right deare love which is betweene thee and thine onely begotten Sonne, the Lord Jesus Christ, God and man crucified, thou wilt vouchsafe to make known thy wonderfull grace, in cleansing mee from the most obhominable defilement of my sins. To this end I humbly pray thee to make me alwaies very mindfull of thy presence, fearefull of thy displeasure, and desirous of thy favour. O most mercifull Lord, grant me this mercy, this exceeding great mercy, & then do unto me every way that which shall be most to thine own good pleasure, and to thy owne glory.

glory. Yea, blessed Lord God, unto thee be all good pleasure, praile, honour, worship, and glory in Jesus Christ, now and for evermore. Amen, Amen.

My Noone Psalme, to a tune  
which in *Cambridge* was  
called *M. Perkins*  
tune.



Holy, holy, holy, Lord,



the purest of all things, the bleste



full glorious Majesty, from



whence all goodnesse springs.

Look down from thy most holy place,  
behold



behold, good Lord, and see  
A sinfull wofull wretched man  
most loathsome unto thee.

Most foule and filthy is my sinne,  
Ah! fie upon me, fie!  
O Father of all holinesse,  
To thee for grace I crie.

For grace to wash, & make me clean,  
from this most ougly sinne,  
That I in heaven among thy Saints,  
the lowest place may winne.

The last and lowest place of all,  
O Lord, of thee I crave:  
Give grace to wash, & make me clean  
that I that place may have.

Forgive me all my sins, though they  
most grievous be, and great;  
forgive me all for Christ his sake,  
I humbly thee intreat.

When I will sing to thee with joy,  
my song it shall be this,  
O wight so wicked as I was

hath

hath place in heavenly blisse.

To Father, Sonne, and holy Ghost,  
all glory be therefore, (thanks,  
Yea honour, worship, praise, and  
henceforth for evermore.

*About three of the clocke in the  
afternoone, I must say the same prai-  
er which I said about nine in the  
forenoone.*

O Almighty Lord God, who lovest  
holinesse, &c.

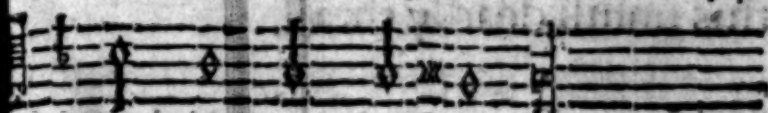
My afternoone Psalme, to the  
*Suffolke* tune.

O

Blessed, and most glorious

God, whose throne is set on high

I sinfull, and most wretched man



to thee for mercy cry:

Confessing that thy great goodnes,  
Thy patience wonderfull,  
And long forberance doe me move  
my finnes to disannull.

But woe is me! my naughty heart  
to sinne is still so bent,  
That in my selfe I finde no meanes  
entirely to repent.

This world also wherein I live  
with sinne doth overflow,  
And meetes me with temptations  
which way so ere I goe.

Satan that mighty evill spirit  
so full of subtilty,  
Doth practise all the meanes he can,  
that I in sinne may die.

Therefore I crie to thee O Lord,  
whose power is over all,  
Beseeching thee to free me from

this



78      *The unburthening of*  
*this sinfull deadly thrall.*

With truth, repentance, & right faith  
mine heart and soule fulfill,  
That I may hate all wickednesse,  
and cleave fast to thy will.

From all this worlds temptations,  
and Satans practising,  
Keepe thou me safe, I humbly pray,  
O gracious heavenly King.

Then will I praise with heart & voice  
and magnifie thy name,  
When thou hast saved my poor soule  
from endlesse paine and shame.

All glory, honour, praise and thanks,  
be alwayes given to thee,  
O Father, Sonne, and holy Ghost,  
One God in persons three.

*My prayer at night, before I*  
*goe to bed.*

O most mighty and most gracious  
Lord God, I wretched man, th

worsh

worst of the world, doe cry thee  
mercy for all my sinnes, which this  
day, or at any time before, have come  
out of my heart, by way of deede,  
word, or thought. I heartily thanke  
thee for all the blessings which thou  
hast graciously and plentifully given  
me. I humbly praise thy holy name,  
for that it hath pleased thee to pre-  
serve me from many evils, and to de-  
liver me out of great dangers. I be-  
seech thee to endue me with such a  
measure of thy grace, that I may  
henceforth for evermore bee accep-  
tably thankfull unto thee, through  
Jesus Christ.

Bee mercifull, also, I humbly pray  
thee, unto all those for whom I ought  
to pray: give unto them, and mee, I  
beseech thee, all thy graces which  
mine onely Sonne hath taught us to  
pray for in his name, saying, *O our  
Father which art in heaven, hallowed  
be thy name, &c.*

*O*

*When I lay me downe in my bed,  
I will say,*

O blessed Lord God, here I lye down, not knowing what shall come unto mee this night: I humbly beseech both bodie and soule unto thee beseeching thy most gracious goodnesse to receive me into thy keeping through Jesus Christ thine onely Sonne, my Lord and Saviour, Amen

*When I settle my selfe to sleep,  
I will say,*

O good Lord God, vouchsafe to be mercifull unto this feeble body that it may have a little comfortable rest, and bee thereby made the more serviceable unto thee, through thine onely Sonne my deare Lord and Saviour. Amen.

*If I cannot take rest, I will  
say thus:*

O most gracious Lord, this body cannot take rest, because I have wickedly disordered it; I beseech thee therefore to pardon me all my wickednes



kednesse, and now teach my poore  
soule how it shall finde everlasting  
rest in thee, through thine onely Son  
my Lord and Saviour Jesus Christ:  
Amen.

*About midnight, whether I have  
slept or not, I will pray  
thus;*

O most glorious Lord God, the  
Father of lights, no darkenesse can  
hide me from thee; for thou seest so  
clearly at mid-night as at mid-day,  
yea, thou beholdest all my thoughts:  
Therefore I humbly present my selfe  
before thy blessed Majesty, beseech-  
ing thee to looke graciously upon me  
a most ungracious wretch, and to  
save me from the workes of darke-  
nesse, that I may have the lowest  
place within the kingdome of thy  
glorie. Grant this most mercifull  
Father, for thine onely Sonnes sake;  
in whose name I pray further for  
my selfe, and for all other folke, as he  
hath taught mee saying, *O our Fa-  
ther*

*The unburtbening of  
ther which art in heaven, hallowed  
be thy name, &c.*

*So often as I have had any sleepe,  
when I awake, I will  
say thus;*

O most mercifull Father, God  
Almighty, I humbly thanke thee for  
the rest which thou hast now given  
unto this naughty body. I bequeath  
both it and my soule into thine  
hands, to be disposed of according  
unto thy will, to the glory of thy  
name, through Jesus Christ thine  
onely Sonne, my Lord and Saviour:  
Amen.

*When I arise in the morning,  
I will say:*

O good Lord God, with all mine  
heart I thanke thy blessed Majesty  
for that it hath pleased thee merci-  
fully to keep me all this night; now  
I arise out of this bed in thy name O  
Father, in thy name O Jesus Christ

d in thy name O holy Ghost, O most  
oly and undivided, unseparable,  
three persons in one God, one God  
in three persons, for thy glorious  
names sake vouchsafe to be merci-  
full unto me a sinner. Amen.

*This is my third rule.*

*My last Rule.*

Fourthly, and lastly, I must in the  
sight of God, conscionably detest  
and resist my sinnes, faithfully en-  
deavouring that I may in very truth  
say with *David, Psalm. 18. 23. I was*  
*also upright before him, and I kept*  
*my selfe from mine iniquitie.*

First therefore, being alwaies mind-  
full of Gods presence, I must carefully  
endeavour to know and to doe his will.

Secondly, when any motion com-  
eth unto mine heart, quietly, un-  
perturbedly, & diligently consider whe-  
ther it be good in the sight of God,  
yea or no. If it be good, I must wil-  
lingly yeeld unto it: but if it be e-  
vil, I must steadfastly purpose to



refuse it ; yea and remove my self  
so farre as possible from all danger  
of being tempted unto it.

If I bee strongly tempted to yeeld  
unto any sinne, I must earnestly pray  
unto God for deliverance, thus :

O most holy and blessed Lord  
God, I the worst of all sinners, being  
now as thou seest strongly tempted  
to sinne against thee, and not able to  
resist the temptation, by reason of the  
long settled wickednesse of my heart  
do humbly beseech thee to be so merciful  
unto mee, as to save mee from  
this great danger, thorough thy almighty  
grace in Jesus Christ thine only  
Sonne my Lord and Saviour  
Amen.

Having thus prayed, yea, and prayed  
ed againe and againe, if neede should  
require, I must with a good courage  
put on the minde, that I will rather  
endure any losse or dammage than  
yeeld unto that sinne. And I must  
assure my selfe, that how strongly  
ever I am tempted, God will  
certainly enable me to endure the  
tem

temptation, unlesse I basely consent  
unto it.

When by the grace of God I am  
freed from any temptation, I must  
praise him thus;

O the Father of mercy, and the  
fountaine of power, I a most weake  
wretch, not able to resist the least  
Lotion of sinne that may be, do hear-  
beinly thanke thee for this gracious  
redeliverance, which thou hast vouch-  
safed to give unto me. O good Lord,  
of th beseech thee to continue thy grace  
heartowards me, that I may alwaies bee  
more and more thankefull unto  
thee, through Jesus Christ thine on-  
ly Sonne my Lord and Saviour,  
thi Amen.

If through want of heede, or by  
weake resistance, I fall into any sin,  
I must so soon as I know it, make my  
confession & prayer unto God thus;  
O most holy and righteous Lord  
God, I most damnable sinner have  
know sinned against thee thus and  
I thus, &c. I cry thee mercy, O most  
mercifull Father, beseeching thee

to give me true repentance, pardon and freedome from this, and from all my finnes, thorough thine onely Sonne Jesus Christ, my Lord and Saviour. Amen.

Moreover, because I am much given to sinne openly, that is, in the sight, or in the hearing of some one or many of Gods people, which is a great meanes to draw them into sinne, or to harden them in sinne, or at least to discourage those which make conscience of their conversation; unto every one that shall heare or see me sinning, I must, so soone as I perceive my sinne, with all possible convenient speede, very plainly and repentingly confesse it thus; Such a thing you saw mee doe: such a thing you heard mee say: I beseech you for Gods sake to take great heed that it cause no evill effect in you: for it was a sin against God, and therefore I cry Gods mercy for it.

Thus I must confesse my open fault, yea if it be committed in preaching, writing, or howsoever. A pulpit fault



in the same Pulpit, and to the same company, must be confessed. These be my rules for the practice of zealous reformation, that I may bee in very deed a member and Minister of the reformed Church.

Now I will declare unto you, how I endeavoured to bring my selfe into those foure Rules, and with what successe.

All the rest of *Aprill* I in a manner lost, endeavouring very little or nothing: but I could have no quietnesse in mind longer than I intended that businesse.

The first of *May*, died in our Parish a gentleman, one Mr. *Villars*, of the same tormenting disease which I have: hee had beene long time very grievously pained with it.

Every day, specially in the morning, it plagued me. Wherefore to ease the paine, I dranke much small drinke, and sometime water; yea, now and then, mine owne water; because I was told that so I should bee eased. But though I drank never so

much, after it was passed thorough my body the paine came againe. Yet notwithstanding all this, I could not keepe my selfe in the company of God, specially when I was in the company of any bodie: for then I fell into a deale of idle unholy communication.

The eight of *May* being Sabbath day, in the evening these foure were together, *Mr. Sydney Zouch, M. Matthew Bate, Philip Aram, Richard Kilby*: we dranke at *Mr. Matthew Bates* house, who at the parting said thus unto us; it is great oddes that all we foure shall not be alive this day twelve moneth. I roundly tooke the words to my selfe, judging that the first which must be gone was I, & that God had put into his mind to say those words for my monishment. Yet (see the settled wickednesse of mine heart) after my departure from them, I met with other company, and so merily delighted my self with prophane talk, that when I came into my chamber, I was forced to goe praierlesse to bed, because

because my soule was confunded and  
ashamed to look up towards God.

The morrow morning I prayed  
thus; O blessed Lord God, most mar-  
vellous art thou in goodnesse and  
patience. Is it possible that thou  
canst forbear the powring of thy  
just and wrathfull vengeance upon  
me? O Lord, it is exceedingly e-  
nough that thou hast thus long for-  
borne me: Cut off, I beseech thee,  
this most curled course of my sinne,  
and doe unto me that which is most  
pleasing to thy holy will. O Lord, is  
there yet any hope that I should bee  
saved? Yea, with condition of re-  
pentance. Woe is mee! there is no  
possibility of my repentance. I can-  
not stedfastly continue in the pur-  
pose of resisting my sins: yea so long  
as thy pleasure is to preserve mee a-  
live, thou callest mee unto thee: O  
God, I would come, but I cannot:  
I will assay. O I have no faith. This  
is that which commeth of long li-  
ving in sin. Yet who can tell what  
thou wilt doe, if I but offer to assay?

E s

With



Without assaying, there is no turning: without turning, no salvation. Therefore I will assay. Good Lord, I cannot. How uncouth? how strange? how beyond all possibility doth the practice of a conscionable life seeme unto me? O Lord, besides mine own inward unrepentance, the violent streame of this world hindered me. Most folke further me in sinne, some one way, some another: but a very few helpe me to enter in at the little doore of repentance. Men may talke much, and professe great matters, but it is repentance that shall try what kind of people they bee. O how easie a thing it is to make an outward shew, if that would serve the turne! The heart must be upright with thee, and the spirit must cleave fast unto thee, else it is no bargaine, no covenant betweene thee and the party. In the name of Jesus I will assay. O Jesu helpe mee, for thy most comfortable names sake. Amen.

That very same day, I comming into company, turned from God.

Tuesday

Tuesday I prayed thus ; O Lord God, I do plainly perceive , that to pray unto thee for the grace of repentance , and not to enforce my selfe to practice the means, is a kinde of mockery , and a fearefull provoking of thy displeasure. Earnest prayer and diligent practice will mutually, through thy grace, strengthen each other : but neglect of practice sheweth cold devotion. Therefore I purpose to force my selfe unto this businesse. O good Lord be mercifull unto me. Amen.

My intolerable paine grew worse and worse , yet I could not frame my selfe to take any sure hold upon the grace of repentance.

Munday the sixeteenth of *May*, I prayed thus ; O Lord God, had I not beene a stony hearted sinner , this deadly windinesse might have terrified me from sinne above sixe yeares agoe. O how blessed should I now have beene , had I but these sixe last yeares in singlenesse of heart served thee! Now my time is gone, mine heart:

heart is dead within mee. And though I should live a while, this hellish strangury quite disableth mee: yet were I turned unto thee, thou wouldest bee very gracious unto mee. Oh mine heart is so devilishly bent to sinne, that no vowes, no oathes, nothing can turne it. O Lord, what shall I doe? I am as a man that hath most deadly wounded himselfe, and dying would not die. But woe is me! there is no remedy. He that is wounded to death, must die. Yea, but thou vouchsafest to raise up some by the grace of thy Sonne. True, Lord, true it is: but few of that company bee such as have beene dissembling hypocrites. And of all counterfeits, the most incurable is a counterfeit preacher of thy righteousness. My soule can hardly thinke how such a one should have the grace of repentance. Of all such, if any such there bee beside me, I am the worst. O good Lord be mercifull unto me the worst of all sinners. Amen.

Friday



Friday the twentieth of *May*, I prayed thus; O good Lord, though the hardnesse of mine heart bee exceedingly great, yet ought I not to despaire: for thy Sonne likeneth the kingdome of thy grace unto a graine of mustardseede, and unto a little leaven. O my soule, hast thou not a little faith? Looke up unto heaven, and crave of thy maker that the fulnesse of grace which is in Jesus Christ may have some little influence and entrance into thee, by the holy Ghost. O my good Lord, my soule if full of unbeliefe; I beseech thee to bee mercifull unto mine unbeleeving soule. Amen.

About noone the same day, having dined with two strangers (for I lodge & table in a victualling-house) comming into my chamber, I confessed, and prayed thus; O Lord, what am I that I should undertake to walke uprightly before thy face? I cannot, for the company and presence of any one draweth my mind downe from thee. O why doest thou

thou suffer the poore children of *Adam* to bee thus carried away? Is it because thou wilt have it so? Fie upon me sinne-blinded wretch! when a servant for his naughtinesse is turned out of his service, hee should lay the blame of his misery upon himselfe, and not ungraciously exclaime that is Lord had a purpose to put him away before ever hee offended. Yea, but silly man thinketh, that thou, who art so renowned and famous for mercy, shouldest be mercifull unto every one. Or if not so, because then justice should not bee seene, nor the benefit of mercy so well appeare: yet the greater number should have mercy; specially seeing that the God-man Jesus hath paid so great a rancome for mercie. Wee doe not consider that among many traitors, it is much if a King pardon one. Sinne is treason against thee, yea farre more hainous than the highest treason can bee against Princes; because thy Majesty is infinitely greater than theirs. Also thy  
hate

hate of sin is above our understanding: for it is according to the measure of thy holinesse, which is unmeasurable. Ah! my father *Adam* little knew how many thousand thousands of his owne naturall children hee did throwe into everlasting misery in breaking thy commandement. Hee was well able to have obeyed thy will; so am not I: for from out of him I have together with my body, received a wicked inclination, which now is by long custome in sinning, most extreemly hardened. O good Lord be mercifull unto me. Amen.

That afternoone I kept my selfe within, and the morrow also. But Saturday at night I by occasion of company, fell into vain mirth, whereunto I am excessively given. There is indeede a good kinde of merriment, if wee could hit upon it. For, according to the last, and, in my weak judgement, the best translation of the Bible, *He that is of a merry heart, hath a continuall feast, Pro. 15. 15.*

But



But in the Jewes language, a merry heart is a good heart; and therefore there can bee no sound safe mirth without the grace of repentance. Can a subject, though of high degree, bee frolike and jocund before the face of the King, so long as his Majesty is grievously displeased with him? that were a ready way to discover an unloyall heart, which unto a prudent Prince is very abominable. But what if the same subject bee upon humble submission received into his Soveraignes favour? will hee not bee very moderate in his mirth, so long as he is in the presence of his Majesty? will it not bee joy sufficient unto him, to bee free from giving his Liege Lord any cause of distaste, and to Minister unto him all possible good contentment? yea, else he is not fit to bee in the presence of Majesty; for hee eclipseth the royall glory, which cannot but cause some evill effect one way or another. So is it betweene the Lord of glory, and those which  
serve

serve in his presence, that is to say, all Christians.

The 22. of *May*, beeing Sabbath, I was fore plagued with the strangury; yet going to Church, and after divine service comming into the pulpit, I felt my selfe to bee something coole, and able to speake. So might I have continued, but that I did as I would wish no man to doe, straine my selfe with a kinde of furiousnesse, the common behaviour of such as are tumultuously, confusedly, and rawly ptepared.

The best way for a Preachers selfe, and the most likely to prevaile in perswading his hearers, is, if I bee not much deceived, grave, milde, and treatable speech.

If a man perceive it in himselfe, it is a very grievous sight to see corrupted nature play the part of grace, and with a smoaky flourish, make as though it would kill the divell, being indeede his base slave, so willing to obey as hee to command. What a glory is this to Sathan? what a disho-

After I was come home, I prayed God thus; O most excellently gracious Lord, what shall I sinner do? I am neither worthy, nor able to praise thee: yet exceedingly bound to doe it. O Lord, what moveth thee to be so good unto the worst of all sinners? Onely thine owne goodnesse: for in me there is nothing but causes of provocation: Yea, a thousand, and a thousand thousand causes which cry unto thee for vengeance, and continually urge thy justice to poure a whole sea of wrath upon mee. And yet thou art gracious unto me. Had I the holiest soule, and the strongest body of all that live upon the face of the earth, yea, though I could live an hundred holy lives, and dye as many right martyrdomes in zeale of thee, and of thy truth, I should not come neere unto the making of a sufficient recompence for the goodnesse, patience and forbearance which thou hast graciously shewed unto mee. And

ye



yet loe, most vile wretch that I am,  
I still live in sinne, and so continue,  
displeasing and dishonouring thee.  
O my good Lord, give me grace to  
be once broken from this divellish  
wickednesse, though it be with con-  
dition that I shall be the most refuse  
man of all the world. Lay upon mee  
whatsoever thou wilt, onely disbur-  
den my conscience of sinne, and ease  
my body of this unsupportable paine  
of the strangury. Amen.

At evening prayer, I read and prea-  
ched againe. Afterward, beeing ve-  
ry much wearied, I had a minde to  
goe and refresh my selfe in compa-  
ny, (the bane of Sabbath-day-kee-  
ping) and went first to one house,  
then to another, ending the day ve-  
ry heathenishly.

Munday after supper, my minde  
pretended reason to draw me abroad,  
and therefore out I went. To ease my  
strangury I drinke at one house much  
beere, at another whey in stead of  
beere.

Thursday a great heate, with a  
deadly

deadly faintnesse came upon mee: my left kidney was sore pained, and thereupon I was grievously tormented in the passage of my water.

The 29. of *May*, being Sabbath, I took a course more easie for my self, and as I verily beleewe, more profitable for the parish. In the forenoone I preached a sermon, & at evening prayer after the second lesson, I asked a youth, who was well provided to answer, three or foure questions touching the foundation of Religion. Then I made those short answers plain, and proved them out of the Bible in halfe an houres space. I humbly advise all young Preachers that they will not imagine they can build Jerusalem suddenly; for sudden buildings will soone fall downe. I marvell how it commeth to passe, that in some places, even were learned Preachers have killed themselves with sore labours, the greater number of people are grossely ignorant; yea, I say it againe, and can prove it, very grossely ignorant. I trust I am  
under

under protection, and that maketh me the bolder to speake my minde, in the feare of God and love of my Country. The common sort is much neglected: for neither matter of doctrine, nor manner of speech is fitted unto their low and small capacity. Most people for some three quarters of an houre, if they understand the words, and perceive the matter concerning their salvation to bee plainly proved out of the booke of God, (which for ought I know, is of greater reverence with them than with many of higher degree and greater understanding) I say, if they bee plainly and briefly taught out of Gods booke, they will give very diligent care: But if the Preacher confound their understanding, or bee longer than ordinary, they leave all, and thinke thus; When will yonder man have done: he hath no reason to make an end.

The next Sabbath the fift of *June* I did follow the same order which I tooke the Sabbath before.

Thursday



Thursday following I was drawne to a feast, and so into much sinne: for no sauce is so common at a feast as sinne: Sinne maketh all the company merrie. Sathan also hath his factors, who beginne some one or other ungodly kinde of merriment: I am naturally such a one, yea worse than the worst of them that are so disposed: yet this I say, While you live, blesse you from those which are speciall ringleaders in matter of unholy pastime: for the devill himselfe setteth them a worke.

Friday I dined with certaine strangers, and so fell into forgetfulnesse of God: afterward comming into my chamber, I prayed thus;

O Lord God, how is it possible for him which seeth thee not, to keepe company with thee? I beleewe that I am before thy face, what aileth me then that I do not professe and shew forth this my beleefe? because there is no company to be had with most people, if this beleefe be acted, and put into practice. I my selfe should  
take

ake it for an uncouth thing, if another in my company should appeare to present himselfe before thy face.

Our disposition abhorreth to be awed, our mindes are full of vanity, we are like unto foolish scholars that love not to have their schoolemaster in their company: yea, we are worse than they; for when their master is with them, though it bee fore against their will, yet they acknowledge his presence: and if he be a wise man, tempering masterly gravity with fatherly gentlenesse, wee shall in time winne those rude ones to be glad of his company, and very reverently to love him, as the parent of their good education: So wouldest thou graciously worke upon us, if wee would acknowledge thy presence; but this is quite contrary to the bent of our hearts. O good Lord, I beseech thee to be mercifull unto us. Amen.

That day in the afternoone, I went to Church to bury an old man, named *Richard Duke*; and thence I  
went

went into the towne, where being in company, I forgate God, and what any man preceived in my behaviour, I know not. Thence I came home, and after some idle communication with some which I found in the house, comming into my chamber, my spirit was so ashamed to speake unto God, that I went prayerlesse to bed.

The morrow being Whitfunday eve, I was so grievously tormented that I dranke, besides much Beere foure quarts of water.

Whitfunday one preached in my place both forenoone and after noone.

Munday, by reason of over full diet taken the day before, the wind cholike began in my bowels, which held me all day and all night in sore paine: yea, though I used both purges and glisters, it hung upon me well nigh all the weeke following. I must not tell how unpatiently, how abominably I behaved my selfe, as I lay tormented with that fit. O mo

hol



holy Lord, forgive me I beleech thee, and of thine exceeding great mercy free me from the wicked bondage of my sins. Amen.

Trinity Sunday I should have preached a Sermon at Kirk-Ireton, some eight miles from Derby, where one Mr. *Storer*, sometime a Baker in London, hath given a Sermon to be preached, and certaine mony distributed that day yearly for ever: whither, because the Towne of Derby is bound to see that worke performed, I had beene sent, as I remember, foure times. But my filthy strangury now so vexed me, that I could not ride: wherefore, tarrying at home, I preached twice to mine own charge. Were I able, I would give so much unto the Parish of Alhallowes in Derby for ever, as should keep their owne Minister at home among them; for it is a great company of people, and hath great need of continuall carefull guidance in the way of God.

The sixe and twentieth of *June*,

F

being

being Sabbath, though in the morning I was fore troubled with the strangury, yet God of his mercy enabled me to preach in the forenoone, and catechize in the afternoone.

Hee that had seene how I studied monday and tuesday for matter of prayer, and psalmes unto God, in desire and hope of deliverance out of the bondage of sinne; and after all that, how quite contrarily I bent my course, would verily be perswaded that hee had seene not one man, but two men in one outward likenesse, the one with many teares pitifully craving mercy at the hands of God, and the other turning his backe to God, and running away from him.

Tuesday evening I was at a place in the towne, prophanely pleasing my selfe. Being returned home, and sitting downe in my chamber, my minde left mee, and went backe to the same place againe. At last with much adoe, I started up, and falling downe upon my knees before the face of God, prayed thus;

O my Creator, thou seest how it is with mee. Thy goodnesse is most wonderfull, my wickednesse is most uncurable, and unsufferable. O make a speedy end of my sinne which way soever it pleaseth thee, and blessed for evermore be thy Name. Amen.

The morrow I straggled not abroad, but my affections were very unruly; yea, & that which is strange, I could not frame my minde to take any deepe conceit of the wickednesse of mine heart. Thus it is when a mans heart is settled in the love of any evill, he is not able to thinke so of it as it is.

Friday, the last of *July*, I dined with a guest, a learned friend of mine; who tooke occasion to speake somewhat sharply against Precisians. This, I thought, he did the rather, because some enformed him that I was too familiar with such people,

Therefore to satisfie both that Minister & all others whom it may concerne, I most humbly crave the bene-



fit of modest liberty, to speak without offence, what my poore soule in the sight of God, thinketh touching this division. It hath beene a means of great advantage both to Popery and prophanenesse : yea, this wretchednesse is caused by it, Upon either side diuers have nothing else to commend them, but only this, that they are of that side ; yea, and the side is glad to make use of them. Is it not a lamentable case, that some appeare to have almost no conscience but against ceremonies ; others none but for ceremonies ? The Precisian doth ( in my conscience not without great cause ) cry out against ignorant, idle, and propbane Ministers, but where is the fault ? The coast had beene well cleared by this time of the day, had not Sathan caused Church-government to be both by way of sobernesse, and in the fashion of madnesse, very fiercely assailed. But to what end ? to reforme the Church ? No, to deforme it.

This is my beleefe concerning  
Church

Church-government. Can any man truly say, such a lord Bishop doth not seeke his owne worldly commoditie, but the edifying of his Diocese, and the glorie of Jesus Christ? Doth it evidently appeare that his whole bent is in the diligent discharg of his office to approve himselfe unto God, and unto every conscience of men in the sight of God? Then will I conclude upon my soules peril;

There is the Apostlicall Church-government of Jesus Christ.

If any such there be, who cannot in some good measure be truly so reported of, the calamitie is great, the judgement very fearefull. Yet because of personall faults, to destroy a divine ordinance, and bring in confusion, the calamitie would bee greater, the judgement more fearefull.

Indeede Church-discipline is not revered for want of holy severitie. The punishment of fornication and adulterie, &c. is little else but large fees: A filthie gaine, fie upon it!

I would intreate leave to speake once more. Touching the Ministry, besides what I have by the way signified already, I humbly pray great Scholars, and all that seeke after riches and advancement in the Church, to ponder these my words;

The Gospell of the Sonne of God must and will first throw down Pride and Covetousnesse, before it worke an universall good in this Kingdome.

Those two great finnes cannot be upheld any way, but only by Popery; for they must be accompanied with a superstitious conceit that pompe is religion: which, when all have said what they can say, the Gospell will not endure. So I have done.

The same Friday after that I had dined, it came into my mind to goe into the towne, as formerly I had done: But I felt in my heart no desire to goe. Therefore comming into my Chamber, I began to wonder at my selfe, what should aile me, fearing lest some secret deadli-  
nesse



nesse had seazed upon mine heart. At last I brake out into these words, whatsoever is the cause, blessed bee the name of God. O good Lord, let whatsoever come upon me, so that my spirit may be settled in this disposition: and I shall bee bound to praise thee most joyfully for evermore. Amen.

That day I kept my selfe within, & the morrow, and the Sabbath day, having gotten one to supply my place.

All the next weeke I continued so, and the Sabbath following, my place being supplied by one Preacher in the forenoone, and another in the afternoone.

Wednesday the thirteenth of *July*, I still keeping within, prayed thus;

O most holy and dreadfull Lord God, with what face can so hainous a sinner as I am, dare to speake unto thy most glorious Majesty, or be so bold to aske any thing of thee? Thy most wonderfull goodnesse emboldeneth me. And yet still me thinkes

I am past all grace, because sinne doth so a bound in me. O Lord, my sins are as the sands of the sea innumerable, and therefore my soule must needs be thoroughly, and thoroughly stained: for every sinne so often as it is yeelded unto, worketh a blacke blemish into my soule. Woe is me! my soule is wholly over-runne with a most foule filthy leprosie. This is all my comfort, that thy servant saith, *Rom. 5. 20. Where sin abounded, grace did much more abound.* The more deadly the disease, the more soveraigne the medecine, the more excellent the Physician that cureth it. O God, thou art able to do whatsoever powerfull work thou wilt; yea, thou canst doe infinitely more than thou wilt. But here is the greatest wonder, that thou shouldest vouchsafe to worke a most admirable cure upon him unto whom thou maiest most justly say,

Away from me thou most damnable sinner; away, out of my sight: I will not pardon the; because thou  
hast

hast most grievously displeased, and unpardonably dishonoured mee, in breaking the lawes of my kingdome, in refusing my proffered grace, in taking upon thee to be a preacher of my righteousnesse, and denying the power thereof.

Yet blessed Lord, so long as the Judge doth not give order, that the condemned prisoner be taken from the barre, the poore wretch cries for his precious life, laying, Mercy good my Lord Judge, mercy for Jesus Christs sake.

The name *Jesus*, with an earthly Christian Judge, cannot but be of great force, and must needes move him very much: for it is the name of his deare Saviour, the onely name whereby he trusteth to be saved. But of all, and above all, the name *Jesus* is most precious in thy sight, being not superstitiously parrated, but mournfully presented unto thee: Therefore though a thousand thousand severall inditements be found against me, and though the lawes of



thy kingdome doe condemne mee; yet seeing that it is thy good pleasure to suffer me to stand in thy presence, and not to be taken out of this world, I cry unto thee, saying; Mercy Lord God almighty, mercy for thine onely begotten Sonnes sake, Jesus Christ, God and man crucified: for the love of him, blessed Lord, bee mercifull unto mee the worst of all sinners. Amen, Amen.

Towards evening I being punished with the hot passage of my water, painfulnesse about the left kidney, and burning of the right foot, was much affraide of a deadly fit of the stone, and therefore prayed thus:

O my good Lord, it is a most miserable state for a man having spent his time in sinne, to dye before that hee have in the way of repentance done any service unto thee. This dolorous disease tormenteth mee fore, and threatneth to kill mee. O Lord, might it please thee in some measure to rebuke it, that I may live a while, and glorifie thy grace in the  
zealous

zealous reformation of life; O how should I then be bound to praise thy blessed name!

Me thinks I heare thee saying unto mee; Thou vaine man, that talkest so much, and makest so many doubts, wouldings, and wishings, let me see thee once turne unto mee, and then thou shalt know more of my mind: untill then, all that thou sayest or doest is as nothing: therefore make no more words, but turne speedily from sin while time serves, and say thou hast faire warning.

O most gracious Lord, I have long had, and yet have, blessed be thy name, very faire warning; I will henceforth endeavour to turne unto thee through Jesus Christ. Amen.

Thursday I began to sing a morning Psalme, which I purposed henceforth to sing every morning, having also prepared an evening Psalme, to bee sung unto the Lord God, after that I am once well entered into the practice of repentance.

Mine

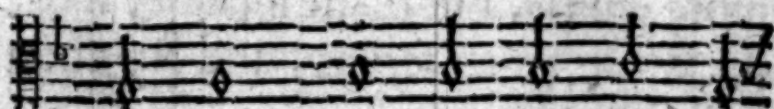
Mine evening Psalme, to the  
*Kentish* tune.



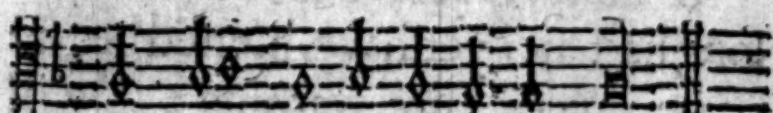
Lord most high, and



mighty God, I sinfull wretch-



ed man, Confesse to thee so



heartily, as possibly I can :

That marvellous exceeding great  
thy goodnesse is to mee,  
Who have been alwaies most unkind  
and grievous unto thee.

These very many yeeres thou hast  
(a wonder it's to tell)

Preserv'd



Preserv'd my dying life, else I  
should now have beene in hell.

Even hitherto O gracious God,  
thou hast upheld me still,  
Whom thou most justly mightst long since  
have left to Sathans will.

What shall I therefore say, O Lord,  
to thee for thy goodnesse?  
O that my heart and tongue were fit  
thy goodnesse to confesse.

O God my poore and sinfull soule  
most humbly sues to thee;  
That from this filthy wickednesse,  
thou wilt once set me free.

Now blessed Lord, free me I pray,  
free me for Christ his sake,  
That of thy mercies in him I  
my songs may ever make.

Then will I praise thine holy name,  
for ever more and more,  
With all my heart, soule, strength and might  
I will praise thee therefore.

O Father, Sonne, and holy Ghost,  
all glorie be to thee:

To thee three persons in one God,  
one God in persons three.

Thursday at dinner I fell into  
much uncharitable speech concern-  
ing divers folke: therefore com-  
ming into my chamber, I confessed  
and prayed thus:

O Lord, I have sinned against thee  
in speaking uncharitably of many  
people. Thou knowest that it is the  
common practice of most companies  
in talking to shoot at rovers, and  
for lacke of other markes, to spare  
neither the living nor the dead. A  
cruell sinne, and very foule in any,  
specially in a Minister of thy Sonne  
Christ; for that gracious Lord was  
so farre from speaking ill of others,  
that hee had no minde to heare any  
body ill spoken of: Yea, hee chose  
rather to busie himselfe in stooping  
down, and writing upon the ground  
with his finger, than to have no-  
thing else to doe, but to give eare  
unto

unto a bad report, though it were never so true, *Joh. 8. 6.* O good Lord, pardon my wickednesse, and give me grace to leave it, through *Jelus Christ* thine onely Sonne my Lord and Saviour. Amen.

That evening, I having not beene out of doores a whole fortnight before, went forth to see *Philip Aram*, who was then new come home from London, and told mee of the good health of my worshipfull friend *Mr. Richard Sedley* of *Southfleete* in Kent; a gentleman endued with many vertues, specially devotion towards God, and charity towards the poore. And because I have taken occasion to speake of vertues, so rare in these evill, yet good-seeming dayes, I cannot forbear to commend unto men of worth and worship, a very notable patterne of right gentry, *Sir William Sedley*, the elder brother, whose equall in bountifull relieving of Gods poore I never knew, and am much affraid that I never shall know. Foolish pride, unsatiable covetous-

nesse.



nesse and pampering gluttony have banished hospitalitie, and utterly renounced liberalitie. Woe is me for them ! How unlike themselves doe many great ones live ? hurtfull to how many ? good to how few ? The world is too too full of petty tyrants , whose judgement lingereth not, but followeth so fast upon them, that it over-taketh some before they dye , and many in the next generation. If any aske , what reason I have in confessing my owne finnes, to ransacke the faults of others : Mine answer is, I am, though most unworthy , a professed Preacher of righteousness and therefore bound in conscience to doe what I possibly can against sinne. The day of mine account draweth very neere : I have foolishly lost much precious time. Wherefore I am desirous to make all the use that may be of this small remnant. I humbly beseech all people , that in tender compassion of my great losse and fearefull danger, they will be pleased to beare with

me

ne, if I seeme unto them to speake  
of any thing over-harshly. God  
Almightie knoweth that I heartily  
wish all good unto all people. Now  
I returne to my selfe: I sat a while  
with my loving friend *Philip Aram*,  
and certaine others, whether they  
ooke knowledge of any offence of  
mine, I know not. This I know,  
when I came home, my conscience  
found much fault in my behaviour,  
and therefore I was driven to crie  
God mercie for my forgetfulnesse  
of his all-seeing, all-hearing pre-  
sence.

Friday, by reason of divers which  
came unto mee, I lost a great part of  
the day. Therefore at night I con-  
fessed and prayed thus: O most righ-  
teous Lord, I have this day not one-  
ly lost my time, but also by occasion  
of company, indangered my weake  
bodie in drinking much betweene  
meales. I have also beene a partaker  
of much idle and uncharitable talke.  
I beseech thee to give mee the grace  
to bee truely turned from these, and  
from

from all my finnes, that I may be saved. Amen.

Saturday about nine of the clock in the forenoone I prayed, as I think more devoutly, and effectually than ever before. Among other words of complaint touching my state, I spake thus; There is no possibilitie no likelihood of repentance in mee being within my selfe so accustomed to sinne, and without so holden unto it by the world. How can I have any hope to arise out of the hell of my sinne, seeing that I have these twenty yeares and more assayed and assayed to arise, and still alwaies fallen downe againe? Yet O Lord, there is hope in thee, though none in mee. Vouchsafe to make an end of my sinning, whatsoever become of me. My duty is to crave mercy of thee. Good Lord, I crave it: good Lord vouchsafe to give it for thy tender mercies sake: for thy deare Son Iesus Christs sake, &c.

At dinner I spake my minde touching a matter which concerned me



not. Also I spake too far. Therefore  
comming into my Chamber, I con-  
fessed and prayed thus;

O my good Lord, I have doubly  
offended, in meddling with other  
folkes businesse, and in speaking be-  
yond the compasse which any whom  
it concerneth ought to have kept  
himselfe within. Good Lord con-  
uert me, and forgive me. Amen.

The 17. of *July*, being Sabbath, I  
was in the morning sore tormented  
with the strangurie; yet by the  
goodnesse of God, in the forenoone  
I preached. Also after dinner I went  
and prayed with an old aged good  
woman, widow *Milborne*, the mo-  
ther of my faithful friend *Ralph Mil-*  
*borne*, deceased. At evening prayer af-  
ter the second lesson, I asked a youth  
three or foure questions touching a  
foundation point of Religion, and  
briefly made plaine his answers.  
After all this I was in great danger of  
a relapse; for I was intreated to goe  
thither, where I should very grie-  
uously have displeased God, and that  
through

through mine owne wickednesse. But by the grace of God, much against mine own will, I refused to go.

Whereas I made mention of my faithfull friend *Ralph Milbourne*, I intreat the geptle reader and hearer to take knowledge from mee of certain notable properties that were in him very plainly to be seene. He was religious towards God, and that not by way of schisme, dissention I mean, but in peace. He loved his Ministers; yea he loved all Ministers that were for the present state of the Church, and of conscionable behaviour. Hee was dutifully kinde unto his aged parents: for hee sustained them both untill his Fathers death, then his Mother untill his own death, and by his will took order for her maintenance so long as it should please God to give her the continuance of life. At his death hee gave portions unto many brothers, and sisters, and to many of their children. Hee was of behaviour very temperate, discreet, and patient. Hee was far from the

dis

disposition to drinke and domineere in Tavernes and Ale-houses. He did often childe me, because I was sometimes forward to goe, and other times easie to bee drawne unto such places.

It were pittie that the memorie of these vertues should have beene buried with him: For I knew hardly any one of his ranke every way for goodnesse matchable with him. Some may be ready enough to commend themselves, though an indifferent man shall have much adoe to finde any thing that is worthy of commendation in them. Therefore at his buriall I tooke this text, *Prov. 20.6. Most men will proclaime every one his owne goodnesse: but a faithfull man who can finde?*

Wednesday the 20. of July, I was so beyond measure tormented in the water-passage, and so burned in the soles of my feete, that I was forced to stand bare footed, and bare legged; yea, having a vessell of new drinke standing by me, with a bagge  
of



of purging powder in it, (for my body could not else bee kept from deadly costivenesse) I dranke glasse after glasse, kneeling upon my knees, and calling very lamentably upon the name of God. They that at any time have drunke healths kneeling, had they seene me upon my knees, weeping, and praying, and drinking, would have beene terrefied from that barbarous fashion of theirs.

Friday the 22. of *July*, I was in the afternoone taken with a deadly paine upon my left side, and therewithall an extreame windy faintnesse oppressed the lower parts of my breast, so that my heart was continually ready to faile. This held mee untill it was welnigh midnight, I lying full of paine, and calling upon the name of the Lord. Then had I some rest untill morning, and then it beganne againe. This prayer I oftentimes made unto the Lord while I was in torment;

O most gracious God, if it be thy good pleasure that I shall in most  
humble

umble and zealous repentance, glorify thy name, vouchsafe for Jesus Christs sake to rebuke this my disease. But if it please thee not to make that use of mee, because I am most exceedingly unworthy and unfit to doe thee any acceptable service; then most blessed Lord, withdraw thine hand from mee, and let me dye. For why should I live any longer to displease and dishonour thee, and to cause any more evil unto my brothers and sisters the children of *Adam*? Holy Lord, yet I heartily wish glory unto thy name, and all good unto thy people. So I bequeath my selfe unto thy pleasure. My sinne be destroyed, thy will be done, and blessed for ever bee thy name. Amen, Amen.

Towards night I felt some ease in my side, and breast, and was pained in my kidnyes.

The foure and twentieth of *July*, being Sabbath, one supplied my place at Church, and I kept at home. That day

day some came unto mee, with whom I fell in talke, and by that meanes forgot both the presence of God, and the holinesse of the day.

Monday morning I was sore tormented, so that my feete burned very painefully; specially the right foote. I dranke great plentie of small beere, and yet burned still. In this sore torment, I prayed thus;

O the fountain of right goodnesse and kindnesse, and mercie, I the most hainous of all thine enemies upon earth, in this my grievous miserie have none to flie unto for helpe but onely thee. O holy Lord, I have sinned against thee: I have sinned, O I have sinned, and most unsufferably provoked thine Almighty majesty to destroy mee with most wrathful vengeance. And doe I now in my selfe-wrought miserie come a begging to thee for ease? yea blessed Lord; for I have no whether else to goe: and therefore I throw my selfe downe before thy face, humbly crying thee mercie, and saying; O right

reco



with reous Lord, here lieth thy enemy, a  
that great traitor to thy kingdome and  
e of glory, craving mercy at thy most  
y. mercifull hands, and beseeching thee,  
tor not onely to pardon mee thine owne  
d ve vengeance, but also to relieve mee in  
right this tormenting misery, which I in  
e of sinning against thee have brought  
l. I upon my selfe, even by the wicked  
; disordering and distempering of my  
nesse body. Againe, mee thinkes thou  
most saiest unto mee; Ah thou wretched  
upon man, doe not I shew thee great mer-  
erie cy in sustaining thy dying life, and  
e but calling thee unto mee? Why doest  
e sin thou not come neerer unto mee?  
d, O why dost thou not continually set  
rable me before thy face, and submit thy  
jesty self unto my pleasure? Thou knowest  
thful thou art short of this, and therefore if  
n m thou expectest grace from me, come  
beg neerer unto me; for thou art yet too  
lesse farre off to receive comfort into thy  
life soule.

y self O my Lord God, I come, draw  
y crime, and I will come: I will continu-  
rightly minde thee, feare thee, and call

teor G upon

Thursday the 28. of *July*, I beeing horribly tormented, prayed thus;

O most gracious God, thou seest that this painefull and loathsome disease will greatly hinder me in thy service: O therefore that it would please thee to ease mee of it, and to lay some other judgement upon mee so great as this, but not so shamefull and hinderous. Me thinkes I heare thee say yet againe;

I tell thee thou sinner, when thy service pleaseth me, my grace shall be every way sufficient for thee.

Most holy Lord, this I verily beleeve: therefore in the name of Jesus Christ henceforth I will wholly endeavour to please thee. Amen.

The last day of *July*, beeing Sabbath, though I was sore tormented I had no remedy, but needes must preach my selfe: for neither was I provided of any supply, and a Church warden came to tell me the parish took it in displeasure that I my selfe performed not my duty. That day  
I preac

I preached twice, to the great hurt of my body, which appeared by many little threads of skinne which came from me in my water.

Monday the first of *August*, such a drowsie windy weakenesse hung upon mee, specially in my breast and head, that many times I was ready to fall, and had much adoe to stand: a painefull sleepinesse was still coming upon me whether I did read or write. Monday night, beeing in bed, and fallen into a slumber, I was so strangely taken as never before: Some thing seemed to bee upon my backe, and so to presse mee downe, that my face was held hard to the pillow, and much winde brake out at my right eare. Being very troublously waked, I called upon my good Lord for mercy. I perceived a shivering windines offering to arise out of my thighs. I tooke this by overforcing my selfe in preaching upon the Sabbath day, if I bee not much deceived. It pleased God, that afterward I had some quiet



rest: but towards morning the cruell strangury came upon me. Alas, that there is no remedy for such a filthy tormenting disease! A Phisitian writing unto me, among other words said thus;

*Know, that your disease is incurable.*

The seventh of *August* beeing Sabbath, my disease still tormenting mee, I prayed and vowed thus;

O most holy and righteous, good and gracious Lord God, I the most foule and filthy sinner of all the world, doe heare make a complaint of my selfe unto thy glorious and blessed Majesty, that I am not fit to live in thy sight, much lesse to serve thee in the Gospell of thy Sonne because I doe not walke with thee nor keepe my selfe in thy company as thy servants doe. O be merciful unto me I beseech thee. I have heretofore made many vowes; that if thou would enforce my selfe to waite upon thee. But woe is mee I have not kept them: now I most humbly

pray thee, that all my former vows  
may bee shut up in this which I am  
minded to make unto thee. And this  
it is; This day two severall Preachers  
will supply my place: I beseech thee  
to blesse them with holy matter, hal-  
lowed affections, powerfull utte-  
rance, and good successe. If I doe  
not from this day forward very  
conscionably endeavour to hold my  
self to the practice of my foure Rules,  
I will the next Sabbath day quite  
put my selfe out of the Ministry;  
yea and openly professe unto the  
world, that therefore I doe it, be-  
cause my conscience doth certainly  
judge mee not to be fit to preach the  
Gospell. Good Lord, this is my vow.  
If I either reforme my selfe from  
this day forward, or for default  
thereof, leave the Ministry, I breake  
not my vow. If I doe neither the  
one, nor the other, let mee everla-  
stingly bee forsaken of Jesus Christ.  
If I conscionably reforme my selfe  
by thy grace, and so continue with  
thy favour in the Ministry, O that  
G. 3. thou

thou wilt be mercifull unto me touching this horrible disease. Then shall I holily and wholly betake my selfe to serve thee, as mine hearts desire is to doe. If I reforme not my selfe, and therefore, as my vow requireth, leave the Ministry, I aske no more but the destruction of my sin to thy good pleasure and glory. Now blessed Lord I offer up this vow unto thee for an everlasting deede, and thereunto unchangeably say, Amen. Be it never changed, but ever in force betweene thy blessed Majesty and me. Amen.

That day some came unto me, and what with one matter, what with another, caused me to talk at randome as though I had not bin in the company of God. When they were gone, I cried God mercy, and promised to bee more mindefull of his presence, and fearefull of his displeasure. At night some came to mee againe, and talking of many things wa moved me to passe my bounds, but not so much as before; yet all this while



ou-while I was not entred into my  
 vowed practice. This I did fully per-  
 my swade my selfe, that if I could in com-  
 de-pany be mindfull of God, and shunne  
 my the displeasing of his Majesty, I were  
 qu- in a very faire forwardnesse of refor-  
 e nomation.

fin Monday the eight of *August*, I  
 Now held my selfe unto my prayers and  
 owe businesse carefully, thinking how I  
 ede should avoide the great danger of  
 A company, and talking: I prayed unto  
 eve the Lord thus;

laje O good Lord, thou seest that my  
 disposition is hardened in sinne;  
 and and most untoward unto thy ser-  
 h a vice: Thou seest also how apt other  
 me folke are to further mine untoward-  
 omnesse, to hinder my repentance. I be-  
 ver seech thee, that for thine onely Sons  
 profake, thou wilt powerfully breake  
 him mee from mine untowardnesse, and  
 lea prepare mee in thy feare to shun the  
 ee a manifold wickednesse which is one  
 ng way or another caused by company-  
 bung and talking. Blessed Lord, true  
 thit is, as I take harne by others, so

whil G. 4 they

they take harme by me : for thy mercies sake bee mercifull unto us, and keepe us from causing any harme one to another. Amen, Amen.

Betweene tenne and eleven of the cloke, there came some unto mee about a matter of unkindnesse betweene certaine parties : which had not then beene called into question, if I had concealed a report which in writing was given unto mee, and which I was very confidently willed to shew unto whom I would. It is likely that many an one would have thought himselfe well warranted to shew it, specially if it had concerned him so neerely as it did me. I shewed it not, but onely told a certaine party of it, which caused the comming of those men unto me. After that wee had talked of the businesse, and they were gone, I confessed and prayed thus unto God ;

O most gracious Lord, I did evill in receiving that paper, and worle in speaking of any thing written in it. I beseech thee to pardon me, and

to

to give grace that I may never hereafter speak any thing of that matter, but only my bounden thanks & praise unto thee, through Jesus Christ thy Sonne, my Lord and Saviour. Amen.

In the afternoone upon occasion I prayed thus ;

O most gracious Lord, thou seest that by thy goodnesse I goe not out to seeke company : I perceive it is great folly so to do. If any come unto me, & enter into frivolous talk, I cannot tell what I should do. Thy spirit saith, that in the multitude of words, there wanteth not sinne, *Prov. 10. 19.*

And what great losse of precious time commeth unto men by vain idle communication, I know by experience to my great griefe. Most mercifull Lord, thou having brought me thus farre, and broken mee from seeking company, from joyning in empty words, vouchsafe to magnifie thy mercy in making me to prevaile against this impediment & all others, that I may everlastingly praise thy name therefore, through Jesus



Christ thine onely Sonne, my Lord  
and Saviour, Amen.

Tuesday morning the strangury  
pained mee very grievously, and my  
feete were in such extreame heate,  
that I was forced to stand barefooted.  
In this burning torment I prayed,  
O most mighty and most merciful  
Lord God, my Maker and Saviour,  
of thy most tender compassion,  
and most excellent mercy, vouchsafe  
I beseech thee, to ease me of this filthy  
tormenting disease, and lay upon  
mee in stead thereof what crosse,  
what judgement thou wilt. Mee  
thinkes thou saiest;

Thou foolish man, put away thy  
folly, draw neere unto me, and I will  
draw neere unto thee.

O good Lord, blessed be thy name.  
In the name of Jesus Christ I will  
draw neere unto thee; I will hence-  
forth be alwaies very mindefull that  
I am before thy face: nothing in the  
world, no nor any company shall  
put mee out of that thought. Beeing  
in company, so often as I perceive  
my

my mind to turne it selfe from waiting upon thee, I will presently break out into these words; Fie upon mee! what a forgetfull foole am I? Good Lord forgive mee and correct mee. Then if any aske the reason why I speake thole words, I will very plainly tell it. Most gracious Lord, give mee grace thus to doe, and blesse mee in so doing through Jesus Christ thine only Son, my Lord & Saviour. Amen.

The staires to my chamber are the comming up unto three other chambers. So oft as I heard the noise of any bodies feet comming up the staires; I was very fearfull that some or other were comming unto me, and as glad if I heard them go by the doore to any of the other chambers. How men may judge of this, I know not, but my conscience doth assuredly certifie mee how the Lord God judgeth of it.

That forenoone some company came to me, and staid long: wherefore though I in some sort looked to my soule, yet could I not avoid bodily hurt:

hurt : for I having (to ease my paine) taken much drinke before the company came, and being forced painfully to hold my water, when thy were gone, there came such things from out of my body, as if many skins within were pilled off. Wherefore I fully perswaded my selfe, that I was possessed with a windy fretting inflammation, which of necessity must very shortly kill mee; and that, as I thought most likely, by the perishing of my bladder. In the afternoon I prayed thus;

Most blessed Lord, very true it is, that the doore of heaven is in comparison much lesse than the eye of a needle. An entrance there is : but most hardly to be gotten. The beginning of an unfained godly life is the hardest work in all the world. Then what meaneth Christ in saying that his yoke is easie, and his burthen light ? His meaning is, that true repentance and right faith doe ease and lighten a loaden conscience. There is no remedy but sin must



must needes bee put off, else there is no salvation, no heaven to bee had. Wo is me! How can a black-moore put off his blackenesse? It is impossible. Yea, but thy Sonne hath told us that all things are possible with thee. True it is, O Lord, I beleeeve it. But the question is, what thou wilt doe? Therefore with the poore leper I say unto thee; O Lord, if thou wilt, thou canst make mee cleane. The Spirit answereth me saying, To day if thou wilt heare his voice, harden not thy heart.

I must strive to unhardden mine heart in obeying thy word, which word thou hast graciously made knowne unto mee, to the end that I should obey it in putting off my sin; but if knowing thy will I continue disobedient to thee, O what a most dreadfull measure of everlasting vengeance shall speedily fall upon me! O Lord, none can unhardden mine heart but only thou: then how can I unhardden it? If thou ever unhardden it, thou wilt make me to unhardden

harden it ; for thou workest the will and the deede in them that shall be saved. They must will and doe that which is pleasing unto thee. The power to will and doe it, they must have from thee. Therefore they servant *Paul* adviseth us to worke out our salvation with feare and trembling ; that is, awfully, and carefully to use the meanes which thou hast appointed, that so thy grace may work in us obedience unto thy will, which is the onely way of salvation. Good Lord, in thy Sonnes name I will strive to use the meanes which thou hast appointed for the breaking of mine hard heart. Blessed be thy name : I thinke no man or woman in all the world can have more warning to deny himselfe, and hasten repentance than I have. To thy mercy and good pleasure I wholly betake my selfe, thorough *Jesus Christ*. Amen, Amen.

Wednesday morning I was very tormentingly pained in the water-passage, and therefore prayed thus:

O blessed Lord God, this foule disease tormenteth me very sore: O that it may be pleasing unto thy most glorious goodnesse, even in such measure to eale me of this disease, as by thy grace I will from this time forward deny my selfe, and give glory unto thy truth!

Me thinks thou saiest, Go to then; see that thou conscionably deny thy selfe, putting thy whole trust in mee. And for thy comfort, thou shalt be sure to finde these my words true; I am mercifull. My mercy is upon them that feare me:

Most gracious Lord, blessed be thy name, I beleeve thy words. And now thorough the grace of Jesus Christ, I will stedfastly set my selfe to deny my selfe. O Lord, bee mercifull unto mee, that I may thoroughly doe it. And then thy will be done. Amen.

About an houre after I had so prayed unto God, my paine of the spleen came upon me, in such sort that mine eyes were much dazled, mine heart  
deadly



deadly vexed, my limmes faintly wearied. Being in this state, I prayed thus:

O good Lord, what shall I doe? This my deathfull body cannot possibly hold out, nor be serviceable unto thee in any good measure, according to my calling. O my good Lord, what shall I doe? I have no warrant to expect any extraordinary relieving of my body: And this deadlinesse putteth my poore soule out of comfort. Me thinks thou saiest;

Let thy soule be steadfastly and uprightly bent to serve mee, for so it shall receive comfort from me. Touching thy body, doe mee what service thou canst, and betake it unto me to dispose thereof, as I see good. By grieving at thy diseasednesse, thou makest it to bee worse. Therefore bee onely zealous against thy sins, the cause of all thy misery. But take heart of grace, and sustaine thy weake spirit that hath assured confidence of my mercy towards thee.

O

O my good Lord, most wonderfull in mercy, and Almighty in power, with all humble thankfulness I receive these words from thee. My soule is certainly perswaded that thy purpose towards mee is according to those words. Blessed Lord, it grieveth mee that I have so long displeased and dishonoured thee, and now am quite disabled that I can doe thee no service; because my body is full of death. Yet according to thy commandement, I will thorough thy grace wholly bend my spirit to serve thee. And what service my dying body can performe, I will put it unto, betaking my selfe every way to thy good pleasure, and most holy will. Amen.

That day in the afternoone I was tormented, yet let me say the truth, in a manner, as it were underhand, succoured and sustained. My backe was about and below the kidnies very sore: which made me fearefull of a fit of the stone; which from the  
last

It came many times into my minde, to admonish all sorts of people to leave the most common talking of Gods name in vaine, in pra-  
ting, and swearing, and cursing. O if any that is given unto that horrible sinne knew how deere and precious use I am driven to make of Gods name, when in hellish torment, specially at and after the making of water, I have none other helpe in all the world, but to cry out, saying, O Lord, O God, O Iesus Christ, &c.

Whosoever you are that shall reade, or heare this, stay a little while, I pray you: Bethinke your selfe well, whether the time will not come, you know not how soone, wherein you shall bee forced to call upon God for present helpe: yea, you ought to call upon him every day, every houre: for your life, and all that you have, or hope to have, is at his mercy. In the turning of a hand he can take all that is good from you, and turne you away into all manner



manner of misery. Then if it stand upon his pleasure, what shall become of you, and specially when you are in adversity, or anguish, whether you shall be relieved, yea or no? Follow my counsell, keepe his name in store, and by no meanes endure to write or speake it in any idle fashion, much lesse in swearing, and tearing, and cursing, like a limme of the devill. What man is so mad, that having a most precious restorative, able to cure him of any disease, will hurle it into the dust, fling it against the walls, or tread it under his feete? No, you would lay it up most charily, as a most speciall treasure, whereby you may in time of neede helpe your selfe or your friend. O then consider, that of all restoratives, the name of God passes and excels. For it is a soveraigne remedy against all evils, both of soule and body. Therefore the Psalmist saith, *Psal. 124. 8.* Our help is in the name of Lord, who made heaven and earth.

In few words, take this for certain

vaine; if you meane to have helpe in the name of God, use it like a most precious restorative. Make not an idle word of it, take it not in vaine, lest when you have neede to call upon it, you call in vaine, because the Lord remembers that you made a vaine idle word of his name.

That evening I did but walke a little in my chamber, and it made my water bloudy: what a miserable state am I in?

Thursday morning a matter that I read gave me occasion to consider of an offence which many in Derby lately tooke, by the leaving out of the Crosse at the baptizing of a childe. True it is, that I never left out that signe, nor ever will leave it, untill the Church give warrant. Yet this I must needs confesse:

A many people thinke that baptism is not perfect without the signe of Crosse. Yea more, they thinke that there is some holy vertue in it.

The tha

The judgement of God is a great deepe. But the commanding will of God is in his word very plaine. He would not have poore people to beleeeve that holinesse is there to bee had, where it is not.

They which first devised any ceremony without ground of Gods word, how good soever their intent was, little knew what inconvenience would in proces of time grow there-upon.

Did you never see a house so full of smoke that a man might sooner have bin stifled and blinded, than well warmed? That is Typhos superstition, that is the religion of many rude people.

If any say, it is to bee required that such people have good instruction. I say againe, what instruction are they like to have, whose guides are either unable to instruct themselves, or suffered to bee otherwise employed?

I once heard Bishop *Barlow* say that touching higher places, which



is too too generall, and extendeth, in my simple observation, far further than he intended it. His speech in effect was thus;

The time was, that fit men were sought for, but now there is not such neede; because many proffer themselves.

How it is in the higher region, I know not: but in the lower it is commonly thus. And so long as it is thus, a foole may prophesie that sound holinesse is not likely to thrive.

In the afternoone my strangury was very keene, my right foote burned with a painefull heat: yet, see the goodnesse of God, still a way is made that I may endure it, even when I am ready to cry out because of deadly torment. I am fully perswaded, that had not this disease come upon mee, yea and prevailed more and more, even to the putting mee quite out of all hope of a recovery, I should never have beene divorced and separated from the love of this world

world. Notwithstanding all that is yet done, sinne cleaveth unto my soule like birdlime: I have a world of trouble within my selfe, to master the old settled rebellious thoughts of my heart; which are so sturdy, and so devillish, specially one, my most naturall sinne, that were it not for the very grace of God in Jesus Christ, I should be quite out of all hope of subduing them. Let me come into company, and there is such an uprore in mine heart, that whatsoever I can do, is all too little to keep it from breaking out into open rebellion against God. Whosoever being an old sinner, doth put himselfe into the continuall conscionable practice of repentance, he shall plainly perceive the finnes of his heart to bee like unto a company of desperate rebels besieged in a castle; yeeld they will not, untill they be famished out. They have succour from the remembrance, and from corrupted imagination, from the outward senses, specially the eyes, and the eares: and  
who

who can say how full of temptations the world is, temptations fitted to work upon the sight, and the hearing? It is well worth observation, for any man that knoweth white from blacke, and sinne from grace, to mark when hee comes in company with any, how soone the severall wicked corruptions which are both in him, and in the other, will conspire together to betray them both, and to make them sin against God, at least in a deale of idle talke. I cannot call to minde that ever I was in company with any, and drawne into familiar communication, but that was also drawn into sinne. Yea, but some will say, idle talke is a venial sinne (wherein they may plead Saint *Gregories* authority in his dialogue *lib. 4. cap. 39.* and so make a purgatorie matter of it) and therefore shall never bee called into question. O how apt are wee to deceive ourselves! Doth not our Lord *Jesus* ver<sup>25</sup> plainly say these words, *Mat. 1. 36. But I say unto you, that every idle*



word that men shall speake, they shall  
give an account thereof in the day of  
judgement? For by thy words thou  
shalt be justified, & by thy words thou  
shalt be condemned, ver. 37.

If in the day of judgment we shall  
be tried whether we be fit to be sa-  
ved or condemned even by our  
words, and if every idle word shall  
then bee brought in question, it  
behoveth them that would be saved  
to make more conscience of their  
talke, than the prating practice of  
this world affordeth.

Certainely old *Nicholas Denuse*  
aid very truly,

*Of much speaking come many evils,  
pecially three, the losse of considera-  
tion, the dulling of devotion, and the  
multipling of sinne.*

I have from time to time perceived  
the truth of *Denuses* words in mine  
owne selfe: Yea, even in preaching,  
when I have beene more word-full  
than needes (which such shallow  
preachers as I am bee driven to for  
lacke of matter, the more pittie that  
H people

people should bee fed with winde) those three evils have come upon mee.

It may be asked, what counsell I would out of my poore experience give unto weake Ministers. Upon my conscience (in the sight of God this I say) some goe for Ministers, which are not capable of that knowledge which a Minister of the Gospel necessarily should have.

The Parish where such a one is, should wholly joyne together, householders, men-servants, women-servants, and all that have any thing in the world to give, for the allowing of him so much yearely maintenance to leave the Ministrie, as hee hath by continuing in it; yea and for the assuring of it unto him for the tearme of his life. This is much: but the salvation of any one soule in the parish is much more. And where an unable Minister is, certainly many a soule is in great danger. If some should in love of their salvation put themselves to  
this

this charges, hee that hath title to give the Benefice, may put in such another; for it is too well knowne that many Latrons (so they are called that give Benefices) are very corrupt, and have no feeling of conscience in that businesse. O that they knew what a huge measure of Gods vengeance they pull upon themselves and upon their house! Sir, whosoever you are, know this for a certaine, the Sonne of God hath a *Nisi prius* against you, to be tried at the great Assizes of the world. Then shall come forth many poore soules cast away by meanes of your corruption, and they shall cry out upon you before the face of God, Angels, and men, saying, O Lord, this is hee that hath caused our damnation; for hee put upon us a man to be our Minister that had not the grace of Ministrati-  
on in him.

I undertake upon mine uttermost perill, that if faithfull inquirie be made, divers such corruptions shalbe found in Derbeshire: yea, Gentlemen



sharing with the Minister in things dedicated unto the Gospels maintenance. O base! more base and vile than to rob by the high-way side.

Those Ministers which are capable of competent knowledge, but yet have it not, I would humbly intreat, that above all other businesse whatsoever, they will give themselves in the feare of God, most hungerly and thirstily to study for it. Though I entred not into the Ministry untill the third yeare after I was Bachelor of Arts, which I confesse was too soone, and though that learned Colledge, so I dare say, *Emmanuel in Cambridge*, did in such favourable manner approve me, that my grace to commence Master of Arts was passed in the house before I knew it or thought of it, but I never went to commence; yet was I glad, God knowes, to toyle my selfe night and day, else that lowest degree of sufficiency, which by Gods mercy I have, I should never have had. I have beene forced to renew my  
know-

knowledge of Logicke, the Art of understanding, againe and againe, and yet am farre short of perfection. He that is ignorant of this Art, I cannot devise how hee may bee an understanding Minister. In the Latine tongue I was not very perfect, yet somewhat readie. But to get a little smacke in that learned language the Greeke, mine eyes have foregone much sleepe, and been made to smart very often. Into the language of Canaan, the Hebrew, I have so little sight as may be; yet it cost me some labour, and expence withall. By these paines I have obtained (God being mercifull unto me) this profit, I can make a shift to understand many learned Authours that have written bookes very helpfull for him which studieth Divinity. Thus I am onely able to abide the Churches triall, and to passe for a sufferable Minister, if sanctification be not wanting. If any unable Minister, being capable of knowledge, did but perceive first his owne want, and

then the comfort which my soule takes in this lowest degree of ability, which thorough Gods great mercy I have attained unto, he would enforce himselfe night and day to get knowledge, and so be quickly gone beyond me. I would with all mine heart that I, being no lesse able than I am (as sufferably I cannot be) were in ability Ministeriall, the very lowest of all the Ministers in this Land. It grieves mee to consider, that some are not onely unable, which they shall finde to be misery too much, but also, which is much more miserable, confidently perswaded of their sufficiency.

I kept my selfe in some small measure of good order all that weeke, muchwhat by shunning unnecessary company.

But my terrible disease increased upon me, and so tormented me, that the foureteenth of *August*, being Sabbath, by drinking much new Ale to ease my paine, I almost overthrew my selfe, and was sore afraid  
left



lest I should have failed in my ministration. Yet see the admirable goodnesse of God! I preached in the forenoone, and in the afternoone went sicke, and sowning ripe into the pulpit, so that I betooke my selfe to the pleasure of God by way of preparation for some dismall successe; yea before I spake any word, I secretly said thus unto my Lord,

Blessed Lord God, make way for thine owne good pleasure and glorie, and doe what thou wilt unto me; spare me not. Yet I say againe, see the most wonderfull goodnesse of God! there were divers of good judgement, yea and a Preacher, who I verily beleieve will say, they never heard mee preach more effectually, nor with a more constant voice; I must, & by Gods grace will, knowing mine owne exceeding weakenesse, acknowledge it to be a gracious favour of God.

In the morning, I being so sore pained, that I could not endure either to read that which I had pre-

pared to preach, or to thinke upon it, did devoutly promise unto the Lord, that in zeale of his glory I would not faile to put my selfe unto open shame for every sinne which I should thenceforth openly commit in word or deede. Yea, I said thus much unto him,

That open sinne which I shall wittingly let passe, without open confession, doe thou never forgive.

I doe humbly crave aide of every Christian which shall read or heare this. As my disease is very tormenting, so my state is too too uncomfortable. *Eccles. 4. 10. Woe to him that is alone when he falleth: for hee hath not another to helpe him up.*

I must sit, and endure my griefe with silence. For to whom shall I complaine? or what shall I ease my selfe by complaining? The proverb is not more old than true: Every man is for himselfe, and God for all. If the latter part held not very true, I were woe begonne: for the  
first

first is too true. But what aide doe I crave of the reader or hearer? I beseech you that even for the love of Christ and Christianitie, you will very earnestly intreat our Lord God to be mercifull unto me, and if it may possibly stand with his holy will, to grant me eale of this irkesome torment. Amen, Amen.

That Sabbath day at night, I having somewhat more conscionably kept that Sabbath day than ever before prayesd God thus:

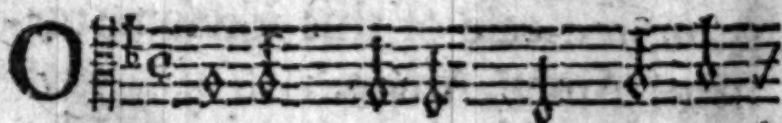
O most mercifull Father, with all mine heart I humbly thanke thee for this very little entrance into the way of salvation. Good Lord, my soule is yet wretchedly tangled in sinne: Free me for thy mercies sake, and humble mee to the very uttermost that may be, thorough Jesus Christ thine onely Sonne, my Lord and Saviour, Amen, Amen.

Then also I beganne to sing mine evening Psalme: which is not in double meeter, as that unto whose Tune I have set it; because I nei-



*The unburthening of*  
ther had leasure, nor minde to be so  
curious.

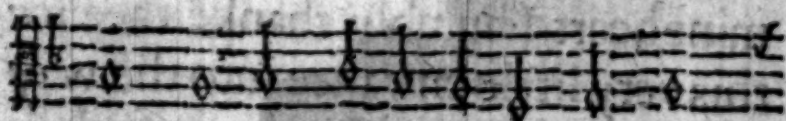
Mine Evening Psalme: to the tune  
of *All people that on*  
*earth doe dwell.*



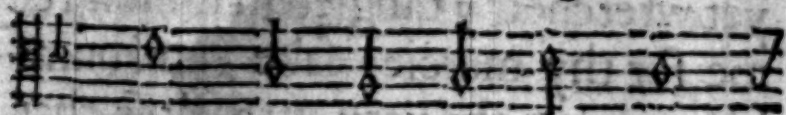
God that art most wonder-



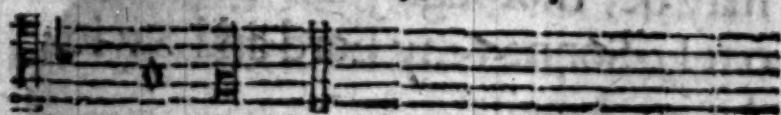
full, the fountaine of all blessed-



nesse, I most unfit to sing to thee,



yet needes thy mercy must



confesse.

Needes

Needes must I, for I am most bound,  
Therefore O Lord, I thee intreat,  
For to prepare my heart and tongue,  
thy mercies duely to repeat.

So soone as I into this world,  
by birth was borne, thou causedst me  
To be baptized in thy Name,  
in signe of my delivery.

Delivery from Sathans thrall,  
and from the house of bondage hell,  
That I with thee, and with thy Christ,  
in everlasting blisse might dwell.

And when I was of age to learne,  
thou didst acquaint me with thy grace,  
Moving mine heart to turne from sinne,  
and thy salvation to embrace.

But I most foolishly did love  
this world, and gave my selfe to sinne,  
Deferring time from day to day,  
and to repent would not begin.

Yet not withstanding all my sinne,  
and manifold iniquitie,

Yea such most hainous wickednesse  
as alwayes did for vengeance cry.

So great thy mercy was to mee,  
that thou wouldst not my soule forsake,  
But patiently didst use all meanes,  
to save me from the burning lake:

And now at last with much adoe,  
a little I am turn'd from sinne;  
A little, very small it is,  
I doe repentance but begin.

Yet Lord my soule doth trust, that thou  
wilt small beginning not despise,  
But grant me grace turning to thee,  
by small degrees for to arise.

So be it O most gracious God,  
be it even so for Christ his sake:  
I doe beleeve, therefore I speake,  
thy childe, I trust, thou wilt me make.

O Father, Sonne, and holy Ghost;  
thou onely God, and Lord of all,  
Thy name be blessed evermore  
of all thy creatures great and small.

Amen,



Amen, Amen, Amen say I,  
Gods name for ever blessed be;  
O heaven, O earth, O creatures all,  
say ye Amen, Amen with me.

I most heartily desire that every  
one that hath not more experience  
in devotion than I, will take this my  
counsell:

Accustome your selfe to pray and  
to sing oftentimes unto God: let  
your prayer and song be of such mat-  
ters as are fitting for one in your state  
to speake unto God, whether it bee  
confession of sinnes, begging of par-  
don and cleanse ment from sinne, or  
thanksgiving, &c. And that which  
you speake unto the Lord by way of  
praying or singing, let it not onely  
be word of mouth, but lift up the  
thought of your heart, and thinke  
every word directly unto God, as  
you would doe if you did see his glo-  
rious Majesty with your bodily eyes.  
Be well assured, and stedfastly min-  
ded that hee lookes full upon you,  
and marketh all your behaviour; yea,  
and

and above all things, taketh most heedfull insight of your thoughts and affections for longer than you steadfastly thinke upon him, your words in prayer please him not, and unlesse your desire be very earnest, hee will not regard your petition. Therefore enforce your minde to thinke very intendingly upon God, and labour to have an hungry and thirsty desire of that which you pray for. You see that I have often set downe the word, Amen; yea, and sometime doubled it: My reason is, because I would be very earnest, and effectually fervent in my desire. Our Saviour sheweth us how earnest and importunate wee should be in praying unto God: I pray you consider his words,

*Luke 11.5. Which of you shall have a friend, and shall go unto him at midnight, & say unto him, Friend, lend me three loaves:*

*6. For a friend of mine in his journey is come unto me, and I have nothing to set before him.*

*7. And*

7. And hee from within shall answer,  
and say, Trouble me not, the doore  
is now shut, and my children are  
with me in bed: I cannot rise and  
give thee.
8. I say unto you, though he will not  
rise, and give him, because he is  
his friend; yet because of his im-  
portunitie he will rise, & give him  
so many loaves as he needeth.

Our Lords meaning is, that as ma-  
ny a man in his necessity will have  
no deniall, but is so importunately  
earnest, that the party to whom hee  
maketh suit, hath no other way to be  
quiet, but onely by granting his re-  
quest; so ought wee to behave our  
selves in prayer to God; most vehe-  
mently crying unto him for mercy,  
and ever and anone praying againe  
and againe, as Christ himselfe did in  
the garden, not ceasing untill he doe,  
as certainly hee will, shew himselfe  
very mercifull unto us.

If wee ought to pray so earnestly  
and so often, woe is my heart for ma-  
ny a poore soule, that seldome or

never



never prayeth, but when hee is laide  
downe in his bed : and then saith  
his *Pater noster*, & *Crede*, betweene  
sleeping and waking ; making none  
other reckoning but this, that the  
very bare saying of those things  
serves the turne. Surely, it is Pope  
rie that hath brought the world to  
this senselesse state, by teaching folke  
to pray in an unknowne tongue, & to  
say prayers by set number and tale, as  
folke buy and sell apples and peares.

When I was a child, I now & then  
lay with some elder body, who be-  
ing in bed, would begin to say the  
Lords prayer, and by and by slumber  
then awake, and beginne againe, and  
presently fall asleepe againe. If this  
be true, as I take the Lord God to  
witnesse that very true it is, what  
doth it shew? Surely this, that the  
common sort of people runne snug-  
gling all day after their worldly busi-  
nesse, and then at night kennell up  
themselves like so many brute beasts  
little or never a whit minding that  
which they should principally in-  
tend.

aid end, their conversion from sinne,  
with their reasonable understanding,  
serving of God in all that they think,  
say, or doe.

Whosoever is in this slumbering  
state, I beseech you that for Gods  
peake, you will awaken your soule, and  
doe as the Lord Jesus willeth you;  
like *Matth. 6. 33. Seeke yee first the king-  
dome of God, and his righteousnesse,  
and then all other necessities shall  
be added unto you.*

The things of this world are  
beke unto the vantage which many  
times is given into a bargaine. There-  
fore let your chiefe care be to make  
sure your salvation, and then your  
father heavenly father will not suf-  
fer you to lacke any thing that is  
good for you. O I pray you beleve  
this, and build upon it; for he hath gi-  
uen his word and promise: Heare  
but what he saith, *Heb. 13. 5. I will  
not leave thee, nor forsake thee.*

Accustome your selves, as I said  
before, to pray often and earnestly  
into God, and by the grace of Jesus  
Christ,

Christ, you shall finde that heewill  
most graciously and kindly acquaint  
himselfe with your soule. O then  
you will remember these my words  
and say, Now Gods blessing light up  
on that same poore Minister, which  
gave me this counsell; I would not  
that I had missed it for all that the  
whole world is worth: yea, you will  
most heartily praise the Lord God  
that it pleased him, by so simple  
man as I am, to set you into the way  
of unutterable blessednesse.

By no meanes suffer your private  
prayers to be heard of others: for  
then it is a hundred to one, that the  
divells, and the private pride of your  
owne heart, will marre all, and make  
your devotions loathsome in the  
sight of God. If you bee an house  
keeper, and have a wife, or a  
childe, or servant, use to pray toge-  
ther with them daily, unlesse you  
meane to make them heathen peo-  
ple, such as have none acquaintance  
with God. This matter is so far  
out of request, that many will laugh



ew them to scorne which pray with  
uan their household : whereby a man of  
the ny understanding, may consider in-  
voro o what a wretched state the world  
nt u come.

whic Now Christian soule whosoever  
d n you are, the grace and mercy of God  
at th e with you for ever. Thus much I  
u w m exceedingly desirous to have  
Go rited before I dye. If God vouch-  
ple ase to give any increase of life and  
e w race, you may be sure that I will do  
what I can to acquaint you with it.  
riva The will of God be done, and blessed  
: e his Name for evermore. Amen.

**F I N I S.**

L. S. 11-1-15

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Mary Alston

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